B'NAI B'RITH

National Jewish Monthly

VOL. 49 NOVEMBER, 1934 No. 2

Pacific School of Religion Berkeley, Calif.

GEORGE Z. MEDALIE

Successor to the late Dr. Max J. Kohler as B'nai B'rith's representative on the Joint Consultative Council.

(See page 42)

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The National Jewish Monthly

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EDITORIAL COMMENT

There Are Few Jews Among the Communists

THE charge is being made today in more than one quarter that the Communist movement in this country is largely dominated by Jews. It is high time to show conclusively, with facts, that this is not true.

In the first place, whatever may be said against the Communists, it cannot truthfully be maintained that there is anything very secret about their activities. Individuals and organizations which rush breathlessly into print with "discoveries" about Communist activities often are ridiculous for the simple reason that the "findings" which they report as being the result of deep, dark detective work have long before appeared in innumerable Communist publications. Communists regularly report—even boast about—the number of their members, their achievements, their exact program, their activities in strikes, etc. etc. These accounts appear in their official organ, "The Daily Worker", and in such unofficial but sympathetic weekly or monthly journals as "The New Masses", "The Monthly Review", "Left Front", "The Partisan Review", and other official publications of what are called "mass organizations" sympathetic to the radical movement in general.

From these sources we learn that the total membership of the Communist Party of the United States of America is less than 29,000. There are 4,500,000 Jews in America. Therefore, even if every Communist Party member were a Jew . . . but need we press the point? The important fact is that even of the 29,000 Communists, only a small proportion are Jews. In independent surveys, "The American Hebrew" and other journals have proved that the percentage of Jews in the Communist Party itself is very small, a handful.

Among this handful, naturally, are a few Jews who are leaders in the movement, and whose presence and prominence cause the unwary to suspect that there must be many more. As a matter of fact, the real leaders of the movement are not Jews. The Central Committee of the Party is almost entirely non-Jewish in its membership. William Z. Foster, national secretary of the most vital Communist extra-Party organization—the Trade Union Unity League—and perennial Communist candidate for President of the United States, is not a Jew; nor is Earl Browder, general secretary and real executive head of the Party. Nor is Clarence Hathaway, editor of the Party's official daily newspaper, "The Daily Worker". The following outstanding Communist or radical writers constitute the bulk of those who provide propaganda, and there is not, to our knowledge, a Jew among them: William Rollins, Jr., Dale Curran, James T. Farrell, Lauren Gilfillan, Kenneth Burke, Alfred Hayes, Jack Conroy, Orrick Johns, Louis Adamic, Edward Newhouse, Oakley Johnson, Corliss Lamont, Myra Page, Agnes Smedley, Granville Hicks, Joseph North, Edwin Rolfe, William Saroyan, Arnold B. Armstrong, Lincoln Steffans, and others.

On the other hand, there are a few Jews, like Michael Gold, Joshua Kunitz, and Moissaye Olgin, but how few in contrast! Communist Party members do not register their religious affiliation, if any, so that it is impossible to say how many of the 29,000 are Jews, but it is obvious that a movement in which at least 90% of the leadership is non-Jewish would hardly have a rank and file not at least similarly proportioned.

The fact is that Jews everywhere, and perhaps especially in this country, are to be found in all classes: upper, middle, and labor. The Communist Party concentrates its efforts only on the working class. Its whole purpose, as avowed countless times in its literature, is the building of "a workers' and farmers' government". That is its slogan.

The falsity, therefore, of charging that "all Jews are Communists", or even "most Jews are Communists" becomes at once apparent. At one time it was claimed that "all Communists are foreigners" and it was largely true—at the time it was made. But now even that is untrue. Again referring to Communist literature, which is as frank about this as about other things, we find that every effort is being made to enlist as Com-

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munists those of native American stock. And these efforts, according to the same source, are succeeding.

Any attempt to make the Jewish community of this country responsible for the growth of Communism is therefore not only unfair and without reason, but absolutely outrageous. It is as outrageous as to make Catholics, or Protestants, or Negroes similarly "responsible". It is not our purpose nor our province to discuss the possibilities of such a growth, but whatever happens in the future, the Jewish community will have no more to do with it than the Eskimoes.

American Nazis, of the stripe of William Dudley Pelley and Royal Scott Gulden, or out-and-out racketeers like Harry A. Jung, are largely responsible for the lies about the Jewish people. They are the same people who sometimes vary their tactics by accusing the Jews of being "international bankers". One day, according to them, we are Communists; the next day we are Capitalists. But occasionally even an honest man will be seduced by subtle falsehoods and will make an irresponsible statement. It is the duty of Jewish and non-Jewish leaders in this country to get the facts and disseminate them. The Jewish community of America has nothing to fear from the truth.

* * *

Dr. Kohler's Worthy Successor

TO be the worthy successor of the late Dr. Max J. Kohler is to be a great lawyer and a great Jew, an earnest, dispassionate searcher for facts and yet to be touched by the flame of the prophets.

B'nai B'rith looked about for such a man to succeed Dr. Kohler as B'nai B'rith representative on the Joint Consultative Council of the American Jewish Committee, the American Jewish Congress, and B'nai B'rith.

Who was worthy to walk in the shoes of this noble Jew and distinguished lawyer? Dr. Kohler was one who had given the talents of a fine legal mind to the causes of Jewry. With him to be a Jew was not an identity apart from his daily life; it was integrated with his whole existence.

His father, the late Dr. Kaufmann Kohler, had been a prophet of Judaism in the pulpit; Dr. Max Kohler was the champion of the Jew and of Jewry wherever Jewish rights were endangered, wherever a Jew might suffer disabilities.

In selecting George Z. Medalie of New York for this place, Alfred M. Cohen, President of B'nai B'rith, has made a most happy choice; for Mr. Medalie measures up to the lofty character, the ability and the high Jewish outlook of Dr. Kohler.

He is no stranger to active Jewish life, for New York long has known him well as a trustee of its Federation of Jewish Philanthropic Societies, as a member of the Administrative Committee of the American Jewish Congress, as president of the Jewish Board of Guardians.

B'nai B'rith knows him as a brother, as a member of the B'nai B'rith Wider Scope Committee.

Distinguished is his record in public life and as a lawyer. More recently he has served as the U. S. District Attorney for the Southern District of New York and was his party's choice for U. S. Senator in 1932.

B'nai B'rith is to be congratulated on having at its command the services of brethren who are able men.

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Hitlerism Even Without Hitler

WHAT brave fists the Austrian rulers shook at Hitl in recent months.

"He shall never command us!" they cried. "H blood-stained hands never shall be on our necks."

And, in fact, they hanged this Austrian and that those who attempted a Nazi revolt whose first and la step was the assassination of Dollfuss. Others we driven across the border into Jugo-Slavia and the Au trian rulers pointed with pride at themselves: "See! N Austria will tolerate a Hitler."

The opinion of the world praised Austria whi would have none of Hitler and Austria was give a place among those favored nations that honor civiliz tion.

But, it appears, Austria only abjured the physic presence of Hitler in its affairs. It took and kept th baleful spirit and at this time the process of reduci Austrian Jews to the status of German Jews go progressively forward.

Hitler evoked the indignation of the civilized wor by a sudden assault that left the Jews prostrate; th Austrian rulers, apparently mindful of world opinio proceed to the same result by gradual steps.

Last month (despite previous assurances to th contrary) Austrian Jewish school children were ghett ized. It was ordered that thereafter Jewish childre might not attend the general public schools but on such schools set aside for Jewish children exclusivel

There was to be complete segregation of Jewi children. Nor were these schools to be taught by Jewi teachers or in any way to be Jewish in curriculu They were to be public ghettoes in which to set apa Jewish children.

The process of eliminating Austrian Jews fro public institutions, from banks and from all mann of employment has been going on for some time; that the devastation of Austrian Jewry soon will as complete as of the German Jews.

The Austrians crushed the Nazi revolt but Hitl rules Austria.

The First Signs of a Break-Up

DICTATING is a rather precarious occupation. Eternal vigilance is the price of the dictator's job and a dictator who but for a moment permits his attention to be diffused, discovers the dictated thumbing their noses at him.

So it befell Mr. Hitler last month. He had been attempting to impose a one hundred per cent Aryan god on the Germans and had appointed one Mueller as bishop and promoter of the new god. Presumably this god is created in the image of Mr. Hitler himself in whom are all the Aryan virtues.

But, it appears, large numbers of the Germans prefer the God who came to them from the concepts of the Jews. To this God they have been singing these many centuries; He has comforted them in their travails; He showed them the right way to go before Hitler took His place.

They wanted none of Hitler's god, despite the most truculent efforts of Hitler and his bishop to sell Him to them. The clergy rebelled, and though many of them were imprisoned they still could not be persuaded to take the Hitler god.

Last month large numbers of laymen joined them in a strike against the new deity. Laymen in large numbers assembled before the Nazi Brown House in Munich, shouted imprecations against the Nazi Bishop, spat on the sidewalk in contempt.

All this hopefully signifies the fact that all Germans have not been reduced to cowardly poltroons, that the spirit of liberty is not dead in Germany but awaits the opportune time.

The totalitarian state is a myth when a large section of the population refuses to be integrated. Hitler reminds us of a man who, after binding all his belongings in one large bundle, is dreadfully embarrassed as one piece after another of his baggage falls into the street.

* * *

On Cleaning Up the Movies

WE commend the Jewish groups that have joined so whole-heartedly with the Catholics and the Protestants to make motion pictures clean.

To guard purity is peculiarly the Jewish function and the Jewish service in that regard is emphasized in the purity of the Jewish home which from old has been held in high repute.

Of particular concern has been the movies' potential influence for ill on American home life Not merely have they been at times meretricious, but they have disseminated a false ideal of living.

Exploitation of gangsters and loose women has been accompanied by the equally deleterious display of sybaritic luxury, a la Hollywood. To Europeans who look at American pictures the impression is given that Americans are a nation of high-livers like those who infested Rome before it fell; to light-headed Americans the impression is conveyed that this is the life worth living.

Certainly, the movies (which have become most admired instructors) can not acquit themselves of a part in the sad spectacle of youth perpetrating a large portion of the major crime today. Where else does this youth get its inspiration?

The movies can be instruments for the greatest good, even as they may (and have been) agencies for evil. So great is their power that those who create them have in their hands the most potent means for spreading civilization and illuminating the soul by poetic beauty.

That movies are capable of this has been made evident in a number of pictures. Therefore the more egregious is their sin when they descend to exploit the ugly and the vile.

Their function should be to lift up, not to bring down.

* * *

The Hoodlum Under the Nazi

THE immigrant Nazis who have been resisting the Congressional investigation of their character and activities exposed themselves to that committee last month.

These aliens packed the meeting hall in which the inquiry was being held and, apparently at a signal, broke into riotous disorder in which, above their voices, "Heil Hitler" was most audible.

Wires were cut and incipient assaults on Jews who were present were nipped by intervention of police.

If the investigators had had any doubt as to the fundamental nature of the Nazi movement they were completely assured: The Nazi in America was the hoodlum, a pale reflection of the hoodlums who today direct the destinies of Germany.

They made evident what might be expected from them if (God forfend!) they became a power in America which, by the way, is their aspiration; for in New York, in the November election, they backed certain candidates.

In the meantime, according to testimony before the committee, Nazis continue to drill secretly in American cities; for what purpose has not been made clear. But, whatever the purpose, alien battalions drilling in America should be regarded with alarm by American authorities.

Particularly dangerous to public safety are armed men of the character revealed in the recent outburst of hoodlumism. Certainly, the authorities would descend quickly on a mob of American gangsters who were being trained in the use of weapons.

There is no legal prohibition of private groups desiring to engage in military drill; but certainly an alien group, boldly flaunting the policies of a foreign dictator, fostering alien hates, should at least be under suspicion of subversive activity when they are detected organizing for military purposes.

* * *

Better Than Good Will Speeches

IN the city of Cincinnati the Y.M.C.A. conducted a campaign for 5000 new members. There were teams that went about from door to door; among these was a team captained by a Jew. Jews signed up for membership.

Not for their own benefit did they join . . . "Sign me up," they said, "for a membership that shall go to some Christian boy."

This, it seems to us, is better than the lip service to good will that says, "We are brethren and as brethren let us love each other."

As Jews we have troubles enough of our own; but we serve our finest function as Jews when we go to join other groups (regardless of creeds) in their strivings toward a better harbor than this ship ever has seen before. This is our goal, too.

The Crisis Moulds Jewish Relief

By H. L. LURIE

Dining-room at the Oak Forest Infirmary, Oak Forest, Ill. The Aid Association for Incurable Orthodox Jews provides care for 350 individuals here.

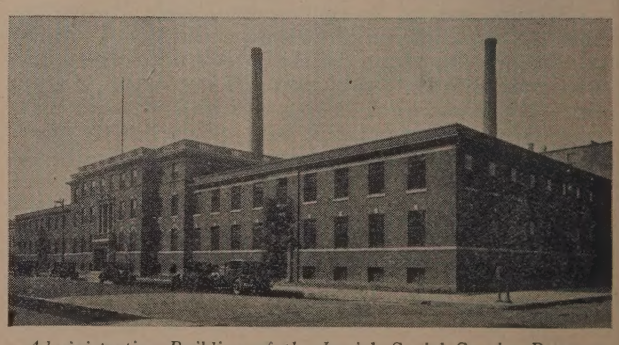
SEVERAL years before the stock market crash of 1929, the so-called "practical" men — business leaders and politicians — were talking about the abolition of poverty as an attainable goal in this age of plenty. Among Jewish social workers and board members only a few doubted that consistent gains were actually being made in the fight of the community to remedy and to prevent the creation of poverty conditions. That there would be ten to fifteen million formerly self-sustaining persons totally unemployed, that upwards of 25,000,000 adults and children would be dependent upon public and private charity for their maintenance, and that for many years immense sums of money would be required for unemployment programs, that state and federal governments would find themselves perplexed with the problem of relief — such possibilities appeared unthinkable in the United States of pre-depression days.

The Jewish relief agencies, similar to other organizations for relieving poverty and distress, were not equipped to deal with the problems that arose from the economic crisis. They were founded rather upon a prosperity philosophy which assumed that the need for relief was an unusual and accidental condition or an indication of personal failure, and that the relatively few occurrences of such need in the Jewish group could be cared for entirely as a matter of group responsibility. It was not difficult to assume such an obligation and to carry it on with considerable generosity and effectiveness during the upward swing of the business cycle.

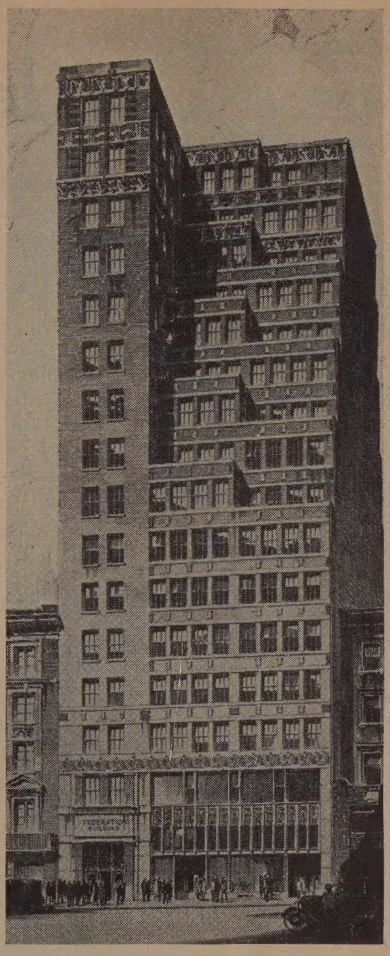
Earlier in the history of Jewish relief agencies, when the immigration tide was bringing large numbers of individuals and families to this country who required assistance in obtaining a foothold, programs of service of a general economic nature were required. Various forms of immigrant aid and the special work of the Industrial Removal Office, which attempted to find economic opportunities in the interior communities for the enterprising and not so enterprising immigrants, may be recalled. With the war and immigration restriction, services of first aid to masses of people were no longer required to so large an extent. Instead, service agencies were being developed to deal with the continued problems that are likely to occur in an established community group. Child caring institutions and agencies for placing children in family homes, hospitals, and health programs, the care of the aged and the chronically disabled, the services to families experiencing various kinds of accidents or problems of disintegration — constituted the major activities of the relief programs supported by organized Jewish giving.

It is a debatable question whether the years of industrial development following the war brought any marked decline in the number of individuals and families who required such organized services from the community. Undoubtedly an increasing prosperity made it possible for many individuals to deal independently with their own problems. On the other hand the mere aging of our immigrant population brought with it the expected complement of deaths, chronic diseases and disabilities and major personal maladjustments. In many instances the attention of the Jewish agencies was required. Chronic destitution was replacing temporary need. Even where the load of relief applicants may have been diminishing, an increased awareness of problems and understanding of desirable standards of relief and care increased the relief budgets of Jewish organizations. New forms of social service, such as the promotion of cultural and education centers and the increasing costs of care due to rising prices, contributed to a steady increase in philanthropic budgets.

During this period it was a logical and generally accepted conclusion that organized Jewish giving would be responsible for dealing with the problems of need which arose within the Jewish group. This was not only in accordance with the traditions of Jewish life but followed the accepted pattern of American philosophy which acknowledged private rather than governmental responsibility for



Administration Building of the Jewish Social Service Bureau, Chicago.



Top: Job-hunters at the Jewish Free Employment Bureau in Chicago. Right: New headquarters of the New York Federation for the Support of Jewish Philanthropic Societies.

human welfare. The development of Community Chests, which seemed to demonstrate that various sectarian groups could raise money jointly and perhaps cooperate in planning, did not essentially change the character or functions of Jewish philanthropy, although they may have served to broaden the viewpoint of communal leaders concerning the general nature of the problems with which Jewish agencies were concerned.

Differences in standards and functions of Jewish as compared with other relief agencies could be recognized. Jewish agencies were accepting wide and inclusive responsibility for helping the needy. There was a more vigorous attempt on the part of Jewish agencies to develop adequate standards of relief and these, particularly in the larger cities, were being attained. In addition, the Jewish agencies developed special services to help in the solution of some of the individual problems of poverty which they encountered. Among them may be mentioned the services of housekeepers to maintain motherless families or families where the mother was too ill to care for the children, sheltered workshops, and economic services, such as business loans and credit loans to assist artisans and others to obtain a foothold in the commercial world. Until the year 1930 there was a general belief that progress was being made and agencies were improving standards of work and personnel and reaching out for refinements in methods of social service.

The effect of the depr
Jewish relief a
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of the country and of all the trades, professions, and businesses, although in varying degree. It is difficult to tell whether the Jews as an economic group were more drastically affected by the depression than other groups that show a different occupational distribution. Statistical reports indicate that it is the Negro group, which consisted largely of unskilled and domestic labor and which had not attained a secure footing in industrial life, which is most seriously affected by the depression and constitutes an undue proportion of the individuals on relief. The white population seems in general to be affected less drastically. Judging from relief agency reports there was a more gradual development of destitution among Jews. The mass of Jewish unemployed were apparently able to subsist for a longer period on the accumulated resources of savings. Gradually, however, the continued depression has depleted resources of the unemployed and in some communities the proportion of Jews on relief is approximately that of the general population. It is to be expected that the lack of recovery in the building trades, in the clerical and professional occupations, and in small retail trades will continue to affect adversely the economic security of many Jews.

With the increase of poverty during the depression, relief agenci
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bility for aiding persons in need. It was not very long before it was generally recognized that voluntary giving was inadequate for the increased needs of the crisis and that resources were diminishing in the face of a steady increase in poverty. The need for emergency public financing by local, state and Federal governments, became an accepted fact and for the last few years unemployed relief h
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Jew Into Israelite

By NORMAN BENTWICH

THERE is one great consolation in the agony through which Jewry is passing in Germany. The trial is giving a new heart and a new determination to German Jews. Persecution, it is said, befits Israel as a cord befits a camel; and that adage has been illustrated throughout our history, from the days of the first Babylonian Captivity. One of the contributory causes to the violence of the anti-Semitic outbreak in Germany has been the economic maladjustment of the Jewish population. Among the 250,000 Jewish earners who were counted in the Jewish one per cent of the population of Germany, 100,000 were engaged in commerce, nearly 100,000 as employees in commercial and industrial undertakings, 25,000 in administrative and professional callings. The preponderance of Jewish people in commerce and in the professions in Germany and in other countries is the outcome of an age-long historical process which first drove the Jews from the soil and then excluded them from manual crafts. The Hebrews of the Bible were almost exclusively a pastoral and an agricultural people, innocent of commerce and the liberal professions and liberal arts. Even after the first dispersion, the Jews remained essentially an agricultural people. Josephus in the first century of the Christian era explained that the Jews were cut off from the Greek world, because: "We do not delight in commerce, nor in such communication with other men as arises from it, but, having a fruitful country for our inhabitation, we devote ourselves to its cultivation."

In modern times the Jew had almost ceased to cultivate the soil. The prohibitions of Christian Emperors against Jewish ownership of the land, the exclusion of the Jew from the feudal society, the homelessness of the wandering Jew through the Middle Ages, the confinement of the Jew to the Ghetto in the nineteenth century—all these factors combined to make the modern Jew the opposite in his way of life to the ancient Hebrew. In our own day and before our eyes an idealistic movement is restoring the Jew to the soil; and, simultaneously with the revival among the people of the Hebrew language, fostering a revival of the simpler Hebrew way of life. The movement began in Palestine a hundred years ago. It was the aim of that Anglo-Jewish philanthropist of vision, Sir Moses Montefiore, to bring the Jews back to the cultivation of the soil in the Holy Land. He bought land near Jaffa for orange gardens, and land outside Jerusalem for the settlement of small holders. He planned larger schemes of colonization, but these were frustrated. Fifty years later a fresh and more powerful wave of idealism, calling for redemption by the cultivation of the soil, swept through Eastern Jewry. It carried to Palestine the agricultural pioneers, the founders of the Bilu. And it moved the heart of another philanthropist of vision, Baron Edmond de Rothschild, who with munificent grants and with the provision of skilled directors helped the enthusiastic but innocent pioneers to establish themselves in villages in Sharon, Judea, and Samaria. At the [illegible] of the first agricultural set-

Jewish refugees from the Nazi persecutions are arriving in Palestine in large numbers. Many of them are trained for agricultural pursuits.

Chalutzim in Palestine. German Jews are joining them rapidly.

tlement in Palestine a year or two ago it was possible to point to a Jewish rural population of nearly 50,000, or over one quarter of the Jews in the National Home. Nor is the simplification of Jewish life restricted to agriculture. Industry and the handicrafts are the main occupations of the Jews now in the land, and accounts for one third of the wage earners. The Jewish community in its own land forms the base as well as the apex of the pyramid. They take their part in the primary industries; and trade occupies not more than 13%, public administration and the liberal professions about 10%. They are an almost normal population. The stimulus of necessity has brought about a transformation of Jewish life in Russia similar to that produced by the stimulus of idealism in Palestine. When the Jewish masses were rendered destitute in an economic revolution which abolished private trade and dealing, the Soviet Government, true to its principle of equal opportunity without discrimination of race or creed, facilitated the conversion of the trader into the productive manual worker. Within ten years 50,000 families, representing a population of nearly a quarter million souls, have been settled in agricultural colonies, mainly in the South of Russia, the Crimea,

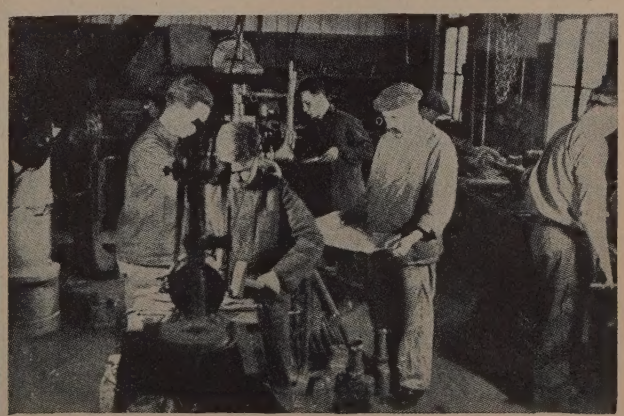
nersan and the Ukraine, while rger numbers have been fitted for ıdustry. Trade schools have been t up in the principal Jewish cen- es, with the help of philanthropic odies outside Russia, in order to ve intensive training for industrial Te; and the emphasis of industrial evelopment in the Soviet Union of tates has given the opportunity to ıe young Jewish generation to show ıeir adaptability for skilled work in ıe factory.

The stimulus of necessity is com- ined with the stimulus of idealism ı bringing about the transformation f Jewish occupation in Germany ıd amongst the refugees who have ft Germany. The word Berufs- mschichtung, or change of voca- on, is in everybody's mouth; and ıe thing itself is being practiced by ıousands of the young generation. here had been before the crisis in ermany a small movement for train- ıg young men for the land; it has rown out of knowledge since the risis. The Organization known as ıe Halutz, meaning the Pioneer, vhich prepares young men and romen for agricultural life, particu- arly in Palestine, has increased the umber of its members from 500 in 932 to over 15,000. The Jewish Ge- ıeinde in Berlin and in the other rincipal towns has organized work- hops and the apprenticing in fac- ories for young students and men nd women who were formerly en- aged in commerce and the profes- ions. It is planned to give voca- ional training to the large number f boys and girls leaving the ele- ıentary schools. Not the counting- ıouse desk, the hospital or the law- ver's office—but the artisan's bench, he field and the nursery-garden are ıow the chosen training ground. The Jewish funds raised in America and England are furnishing generous help to the Central Jewish Committee in Germany "Für Hilfe und Aufbau" to carry out this transformation. It has been reported recently that the Prussian Food Minister has issued orders prohibiting German farmers from accepting Jewish apprentices, and ordering them to send back those who are already at work. Yet, even if this harsh order is confirmed, the Jews will find the way for fitting themselves to be a productive people.

Outside Germany the refugees in every land are learning to use their hands. It has been recognized that, whether they intend to go to Palestine or to other countries overseas, or hope to remain in Europe, most would have a better chance as agriculturists or artisans than as traders or clerks, doctors or lawyers. The Halutz Organization has been active wherever the refugees are congregated. In France they have established four training farms at which nearly two hundred are instructed, and they have apprenticed about an equal number with French farmers. They have formed training groups in other countries neighboring to Germany; in Denmark for 150 persons, in Holland for 120, and so forth. Altogether nearly 1000 of those who came out of Germany are receiving agricultural training through their organization; and they are receiving, too, intellectual and spiritual training designed to build an upstanding, open-air Hebrew generation. Besides the organization of the Halutz, a new society was formed in France with similar purposes, known as *Agriculture et Artisanat*. Its President is the former French Minister, Justin Godard; now its moving spirits are a group of Russian Jews settled in France; its students are almost entirely Jewish fugitives from Germany. It concerned itself first with apprenticing refugees to technical employers; but when the prospects of apprenticing and employment were restricted, it contrived to open the doors of the French technical schools for the refugees, and has been able to obtain some three hundred places in those schools. It is a heartening sight to watch young men, who a few months ago were dejected and hopeless in the refugee barracks, now learning to be fitters and skilled workmen in the Technical School of Suresnes. It is heartening, too, to attend the classes in the Hebrew language; the Jewish history or Jewish literature, which are organized by the Society in its two foyers, one in the heart of Paris, the other in the suburb of Suresnes near the School.

As might be expected, the largest number of Halutzim under training is to be found, after Germany itself, in Palestine. Today nearly 2000 young men are distributed in the plantations and farms of Sharon, Esdraelon and Galilee. Many of them are in groups, Havuroth, training in the new plantation settlements. What is still more striking, perhaps, is that 600 young women are being trained in the Horticultural Schools and the educational camps of the Women's International Zionist Organization in different parts of the country. In Australia it is reckoned that one-sixth of the immigrant population should be workers on the land. At least that proportion is maintained in the latest "Aliya" (Going up) in Palestine. Moreover, some hundreds of the younger men from the lead-

(*Continued on page 62*)



The German upheaval is throwing thousands of Jews back to the ancient occupation of their ancestors—farming. Left: German Jews in France, building a colony. Right: Jewish professional men in Germany, learning to work in a shop.

Aryan Nonsense

By TRUDE WEISS ROSMARIN

RELIGION and liberalism have lost their once universal esteem, and a new force has entered the arena of intellectual life: science. As formerly the articles of belief, so now are the principles of science omnipotent, and everything has to submit to them. And anti-Semitism, too, did not remain backwards. Its former religious and liberalistic foundations were discarded and it was transformed into "scientific anti-Semitism"—"racial anti-Semitism."

The anti-Semitic race-theories from Gobineau, Renan and Chamberlain to Guenther, are labelled as scientific because their propounders claim to have employed scientific methods of research only. They hope to win the uneducated masses by the enchanting word "science," a term which they do not fully understand, but highly respect.

For a long time true scientists have proved that the race-theories, the backbone of modern anti-Semitism, are based on nothing but phantasies. They did not, however, succeed in weeding out this devilish child of phantasy, evil instinct and pseudo-science, whose most important principles of belief are the following:

1. There exist diverse races, different in appearance and in value.
2. Of all races the Germanic race is the most perfect.
3. Of all races the Jewish race is the most inferior.
4. All accomplishments of mankind are due to descendants of the Germanic race.
5. The Jewish race has never made any original contribution to culture or civilization.
6. Characteristics of the Germanics are: a tall and slim figure; a long-shaped head (dolichocephalic) blonde hair, blue eyes, fair skin. The Germanics are endowed with a sublime, noble, and ideal character.
7. Characteristics of the Jews are: a small and weakly built figure; a broad-shaped head (brachycephalic); dark hair, dark eyes, dark skin. The Jews are the incarnation of everything low and base, for as the Nazi von Schoenerer proclaimed:

Was der Jude denkt ist einerlei, In der Rasse liegt die Schweinerei.

(It does not matter what the Jew thinks, the swinish character is inborn in the race.)

Friedrich Schlegel, one of the leaders of the German Romantic School, established in 1808 the proof of a close relationship between the tongues of the Germanic nations and Sanscrit and Persian. This discovery resulted in the promulgation of the theory that the nations that speak the *Indo-Germanic* languages are the descendants of the same race. The savants, lacking a term for this race, decided to call it the Aryan race, i. e., the noble race, and it did not take long until they started with a self-glorification drive never heard of before. On account of the lack of actual proof they chose to degrade other races and especially the Jews. These propagandists of Aryanism ascribed to themselves all the good qualities a mortal human being can possess; no wonder therefore that for the non-Aryans only the base qualities remained.

As proof of the correctness of the Aryan race theory, i. e., the common descent of the Aryan nations as Germans, Englishmen, Scandinavians, Dutch, Persians, and Indians, only the philological affinity was named. The pseudo-scientists of Aryanism never succeeded in establishing a more solid proof for their theories.

More serious-minded scholars, among them the famous ethnologist and philologist, Max Mueller, soon contended that people who speak the same language belong also to the same race. But history teaches us that many nations adopted the language of their usurpers, without having changed their racial characteristics. We also know from history that whereas the invaders are usually physically absorbed, they conquer the natives mentally.

A common language is no proof for a common racial bond between those that speak this language. The Negroes of North America speak English; those of South America speak Spanish; and yet nobody thinks of claiming for them racial identity with the white population. The language is too often a *political* result to allow any ethnological conclusions.

When it was no longer possible for the Aryanists to deny the facts history has so many times proved, they discarded the Aryan race theory, substituting for it the Germanic race theory. This new "race" they restricted to the people living in the supposed Germanic territory, in north and middle Europe, whose nativity is in the North (Nordics).

The fact that there exist different races cannot be doubted. The knowledge of racial differences develops, however, into a source of disaster, if it leads to a superiority claim for one of the existing races.

Nevertheless we have to admit that there exists today a superiority of some races in comparison with others. But these inequalities are not absolute, but only relative. The fact that one race is *today* superior to another race does not necessarily mean that this has always been so, or will always remain so. Which Roman of Caesar's time ever dreamed that the "barbarians" in Gallia and in the German and Brittanic provinces would some day produce philosophers and poets, equal and even superior to their own? And by logical reasoning we cannot but admit also that the "barbarians" of today are *a priori* destined to develop into the representatives of the culture of tomorrow.

The Germanic race theories deny this possibility. Only the Germanic race was, is, and will be the chosen race in every respect of human endeavor and accomplishment. How does this, however, get around the fact that the Jews produced so many great men? The Germanic pseudo-scientists solved this problem by "proving" that the Jews who made history were able to do so only because "Germanic blood" was rolling in their veins.

Modern anthropology has proved that physical characteristics are not constant, but subject to change. Wherever the Jews enjoyed comparative freedom and favorable circumstances they grew taller in

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Moses Mendelssohn, Sage of Berlin

By VICTOR EMANUEL REICHERT

IT belongs to the unfading glory of Moses Mendelssohn that he helped demolish the spiritual walls of the cramped Ghetto which kept the Jew a medieval recluse in a modern world. At the same time, by his influence upon others, notably the German historian, Christian Wilhelm von Dohm, who wrote a stirring plea for Jewish emancipation, Mendelssohn hastened the day when civil liberties dawned for the Jewries of the western world.

These mighty accomplishments alone would suffice to assure his place in our Hall of Fame. But the greatness of Moses Mendelssohn lies not only in what he did but in what he was. To the decisive and strategic role he played in the thrilling drama of the modern Jewish awakening, Mendelssohn added the heroic and almost fabulous story of his own unconquerable example. The warm, unassuming gentleness of his character melted titanic ice-bergs of prejudice. He nailed the lie and the libel, everywhere accepted among Christians in his day, that "an honorable Jewish character was an impossibility." He was one of those rare souls "who was content with being called a man," whom the world called a Christian" because of his virtue, and "who wished to appear only as Jew." Overcoming what would normally appear to be insurmountable handicaps of ethnic and religious origin, poverty and unsightly physical deformity, this strange duckling of a lad rose to the very pinnacle of fame before he had reached the age of forty. Who would ever have fancied, witnessing the scene, that the dark, hunchbacked, timid and stuttering lad of fourteen who knocked one day in October, 1743, at the Rosenthaler Gate of Berlin, barely managing to stammer out his plea for admission in the colorful patois of Judaeo-German, the only medium of expression he could manage, would become some day a master of German literary utterance, a fluent linguist, the most celebrated Jew of his age, sought after and lionized by the talented intellectuals of Berlin's most fashionable and brilliant salons!

Mendelssohn, Lessing and Lavater playing chess.

When Mendelssohn met his death, January 4, 1786, at the untimely age of 57, he had created an epoch in Jewish history and had indelibly stamped his name on a significant chapter in Israel's story. Step by step, he had risen from the half-starved obscurity of the Dessau Ghetto and the freezing attics of Berlin co-religionists who had pity on the studious youth, to a commanding position as the most illustrious Jew of the eighteenth century.

Moses Mendelssohn was born amidst the most humble of surroundings on September 6, 1729, in the city of Dessau, some eighty miles from Berlin. His father was a poor scribe who eked out a scant livelihood by copying scrolls of the Torah—the five Books of Moses. Despite the great poverty in which the family lived, Moses was given a good Jewish education. He was fortunate in one of his teachers, Rabbi David Frankel, a man of productive, scholarly gifts, who introduced him to that classic of medieval Jewish philosophy, "The Guide for the Perplexed," by Moses Maimonides. Mendelssohn's whole-souled absorption in this mighty book impaired his health but it opened up for the youth enchant-

(*Continued on page* 64)

Gentiles Write Jewish History

By LEON SPITZ

THE American Jewish Historical Society was founded as late as June 7, 1892, at New York City, by Dr. Cyrus Adler, and elected the late Oscar S. Straus as its first president. A number of distinguished Gentile scholars, historians, and cultured gentlemen lent their valuable support in the launching of the project. The well-known author of the standard school text on American history, Professor John B. MacMaster, was one of the original vice presidents of the Society; Col. Charles C. Jones contributed an interesting paper to the very first volume of proceedings, published under its auspices. Prof. Herbert B. Adams of Johns Hopkins University, who was one of the founders of the organization, contributed to the second volume, and later became a vice president. Ever since the American Jewish Historical Society commenced publishing its proceedings, its list of contents has revealed again and again the names of Gentile historians.

They have collaborated with Jewish scholars in filling up the gaps of American Jewish history by submitting the fruits of their research to the Jewish Society.

But all this happened very late in our story. Two hundred years before, Gentiles and even foreigners had already recorded important data of contemporary Jewish life in the New World. Thus, as early as 1695, the Rev. John Miller, chaplain to the British garrison, noted on his map of New York City the location of the first synagogue and also the name of the first rabbi, Saul Brown. That should be regarded as the first landmark in the annals of American Jewish history.

The *Diary of Samuel Sewall,* Justice in the Massachusetts colony (1624-1729) sheds some flickering light on an unpleasant but important chapter of early Jewish life in New England: the missionary activities of the Boston clergy, who cast covetous eyes on Jewish souls.

A more extensive and more intimate description of Jewish life in early nineteenth century New York is afforded by Peter Kalm, the famous Swedish naturalist and traveller, in his *Travels in North America.* He made a protracted visit to New York in 1748, and met several Jews in a social way. The following extract from his travelogue is interesting: "There are many Jews settled in New York who possess great privileges. They have a synagogue and houses, great country seats of their own property, and are allowed to keep shops in the town. They had likewise several ships which they freight and send off with their goods. In fine, the Jews enjoy all the privileges common to the other inhabitants of this town and province." Speaking of religious conditions, he observed that the older Jews were quite pious, would not cook and kept no fire on Saturday, but that the young Jews did not hesitate to eat *trefe* food when away from home. He described quite accurately the orthodox services in the synagogue.

However, the most distinguished and prolific historian, Dr. Ezra Stiles, president of Yale College, commenced to write his *Literary Diary* on January 1, 1769, while he still was a Newport minister, and kept at it until shortly before his death—a period of more than a quarter of a century. In all he wrote fifteen volumes of 300 pages of manuscript in each. His son-in-law, the Rev. Abiel Holmes, a pastor of the First Church at Cambridge, published in 1798, *The Life of Ezra Stiles, D.D., LL.D.,* and called attention to his distinguished father-in-law's active and intimate interest in Jews and Judaism. *The Literary Diary of Ezra Stiles* was edited and published by Prof. F. B. Dexter of Yale University, in 1901. Dr. George A. Kohut published, in the same year, the Jewish data contained therein in a little volume entitled *Ezra Stiles and the Jews.*

Dr. Stiles was a good "Hebrician," in his own words, and he saw to it that his second wife, his sons and daughter, too, studied Hebrew. He was greatly interested in Jewish religious lore, in Hebrew theology, in rabbinic theosophy and in messianic speculation.

As a general statement it may be said that Stiles not only recorded but also helped *make* American Jewish History. The nature of his writings is estimated by Dr. Kohut, who characterized it as follows: "He has written a precious phase of American Jewish Culturgeschichte."

He visited the synagogue on various occasions, and described every custom to the minutest detail.

Of paramount interest is his description of the several Rabbinical visitors at Newport from Jerusalem, Hebron, Poland, and London, with whom he discussed Jewish polemics. The Newport chazan, Isaac Touro, taught him Hebrew, but Rabbi Chayim Karigal from Hebron was his most intimate crony during a six months' stay in the community. He even saw to it that a painting of him was made, which has been reproduced in Dr. Kohut's book.

Yet Stiles recorded not alone Newport Jewish happenings, but went further to include biographical and historical notices of New York and even of southern communities.

It is of primary significance to note that it was a Christian woman from Boston who was the first to make room for a complete chapter on American Jewish history in a volume on general Jewish history as early as 1818. Hannah Adams of Boston was not willing to neglect the story of American Jewry, despite the fact that all European Jewish historians before her time had paid no attention to the subject at all. That work certainly entertained missionary hopes, and was published by and for the benefit of the London Society for promoting Christianity amongst the Jews. Still it must be freely admitted that she wrote an accurate, unbiased, and intelligent account; and she consulted on occasions, some very early sources. She speaks at some length of early Jewish settlements in South and Central America; how, in the French Colonies, the first article in the Edict of March, 1608, enjoined the French officials to expel the Jew

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Pacific School of Religion Berkeley, Calif.

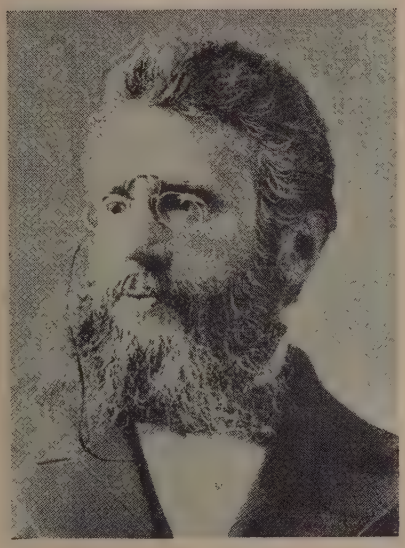
B. F. Peixotto: A Lesson for Today

By ALBERT A. WOLDMAN

THE infamous edict of Ferdinand and Isabelle which in 1492 scattered the proudest and richest Jewish community in Europe to the four winds, uprooted and beggared the forefathers of Benjamin Franklin Peixotto and threw them upon the mercies of strange and ruthless peoples. And although thousands upon thousands of the miserable outcasts of the Spanish expulsion were massacred by the infuriated inhabitants of the seaport towns where they happened to land; or were driven insane by their sufferings; or died of disease and exposure; or were captured by avaricious sea-captains and robbed and sold into slavery and left to die in unknown places — somehow a few members of the once proud and prosperous Peixotto family miraculously escaped destruction and, in lands which afforded a breathing space, succeeded in bringing together the broken fragments of their lives. They settled in Amsterdam.

In the second decade of the seventeenth century Captain Moses Cohen Peixotto distinguished himself in the wars in Brazil and became the leading spirit in the settlements in Rio de Janiero and Paraiba. Later David (Diego) Peixotto was in command of eighteen caravels which sailed to the relief of Pernambuco. But with the re-capure of Brazil by the Portuguese in 1654, the Jewish settlements of that land scattered to various parts of the West Indies.

Moses Levi Maduro Peixotto, the grandfather of Benjamin, was born in Curacao in the West Indies, in the year 1767. During a visit to Amsterdam he married Judith Lopez Salzedo, and Daniel Maduro Peixotto, their eldest son, who became Benjamin's father, was born in Amsterdam in 1800. Returning to Curacao, Moses engaged in extensive mercantile enterprises. In 1807 he landed in New York and became a merchant in Front Street and acted as minister to the Portuguese Congregation Shearith Israel.



Benjamin Franklin Peixotto

His son Daniel graduated from Columbia college at the age of sixteen and three years later received the degree of Doctor of Medicine. He married Rachel M. Seixas and to them Benjamin was born in New York, November 13, 1834, the second youngest of eight children. Dr. Peixotto quickly rose in eminence and took rank as one of the ablest physicians in the East. He edited a medical journal, wrote medical texts and treatises, was elected president of the New York Medical Society, and in 1836, the Willoughby Medical College in Cleveland called him to the presidency of the institution. Benjamin was only two when Dr. Peixotto moved his large family to Cleveland, and hardly had the boy started his elementary schooling in the Ohio town, when, in 1841, Dr. Peixotto returned to New York. Two years later this eminent physician died.

For four years Benjamin remained with his widowed mother in New York. There he received his earliest education. At the age of thirteen he was back in Cleveland again. And though necessity compelled him to go to work with a commercial concern, his insatiable hunger for learning caused him to place himself under the tutorship of Prof. Karl Ruger to prepare himself for college. He studied the classics and modern languages. But adverse circumstances frustrated his ambition for a college career.

The old B'nai B'rith orphanage in Cleveland, in the founding of which Mr. Peixotto was a moving spirit. It has now been superseded by the beautiful new Home at Bellefaire.

Benjamin inherited his father's advocacy of the Democratic cause as well as his journalistic skill. He became one of the editors of the Cleveland *Plain Dealer*, and through the columns of this newspaper fought fiercely

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Judicial System of Palestine

By LEON H. ROSE

THIS is the first of a series of two articles on the judicial system of Palestine by Mr. Rose, who is a prominent attorney of Camden, N. J., recently back from a visit to the Holy Land. The second will appear in the next issue of the Magazine.—EDITORS.

PALESTINE with its three distinct racial groups is unique. Accordingly, its judicial system at once becomes very interesting. There are three official languages in Palestine—Hebrew, Arabic, and English; and litigants have the right to be heard in any of these three tongues. The courts are assisted by two or more interpreters. Should litigation occur between a Jew and an Arab and heard before a British judge, it would necessitate the translation of every question asked of the Arab witness, and his response thereto, first to the English judge and then to the Jewish litigant and to his attorney. The procedure would, of course, be reversed when the Jewish witness took the stand. In such cases, which are not at all infrequent, if the judge interrogates a witness, the Hebrew interpreter immediately jumps to his feet, and translates to the Jews in Hebrew what the judge asked. Then follows the Arab interpreter who renders similar service to the Arab client. Very interesting practice, indeed, but not always so complex as it appears, since many of the judges, especially the Jewish judges, are versed in two, if not in all three languages. Many attorneys, likewise, know two or more of the official languages.

Every courtroom is supplied with the Old Testament, New Testament and the Koran, and witnesses are sworn in on their respective Bible and in their own language. The Jewish judge, if he is extremely Orthodox, wears a "Yarmelke," or skull cap. The Arab judge may, if he so desires, wear a "Tarbush" or Turkish fez. Witnesses of Jewish and Moslem faiths may have their heads covered while in court. Christians are not so privileged. Every witness stands during the entire time he is testifying.

Fundamental Law of the Land

TRIAL by jury is not guaranteed to litigants by the British Mandate over Palestine, which is considered the constitution of the country; nor by the organic law of Palestine, which is known as the Ottoman law, and takes form in Turkish codes. The Palestine Order in Council of 1922 is the constitutional charter of the mandated territory, and it directs the courts of Palestine to apply the Ottoman law which was in force prior to November, 1914. Where such law is deficient or does not provide a remedy, the courts apply Orders in Council, ordinances, and regulations enacted by the British administration.

The mandate over Palestine arises out of the Balfour Declaration promulgated by the Earl of Balfour on November 2, 1917, which mandate was conferred upon Great Britain by the Peace Conference in San Remo on April 26, 1920. The Balfour Declaration henceforth became part of international law.

As yet the American or English system of reporting cases has not been put into effect. There is no printed case system, and consequently the decisions of the courts of Palestine are not a source of law, nor are the courts bound strictly by the doctrine of Stare Decisis. The opinions of the judges are prepared by them and written in long hand immediately after the trial terminates. Attorneys, however, make copies of these opinions and so build up their libraries of case law and legal decisions.

Existing Laws and Ordinances

THE civil law includes sales, contracts, agency and negligence, and is printed in a book known as the "Megelleh." Other books exist on Land Law and analagous subjects pertaining to the law of real property. The old and new criminal codes may be found in pamphlet form. The old Ottoman Code is still used extensively, and is at present being modified to conform to English law. Commercial law includes bankruptcy, partnership, negotiable instruments and corporations. The charter or franchise, of a corporation is granted by the Registrar of Companies, corporate statutes first receiving the approval of the High Commissioner.

Numerous new enactments have been made with respect to commercial law in Palestine. They are almost replicas of the English law—particularly ordinances relating to companies, bills of exchange, etc. The ordinances also include those on wills, domestic relations and constitutional law. The Secretary of State in London must pass upon the constitutionality of a law.

Before one can sue the Government, the consent of the High Commissioner who represents the King in that capacity must be obtained. In order to sue a Government official, the consent of the Attorney-General is a prerequisite. One may, nevertheless, sue such official for a private debt, without first securing the permission of the Attorney-General.

The Courts: Supreme Court

IN 1924 Palestine was divided into five judicial districts, to wit: Jerusalem, Jaffa, Haifa, Nablus and Beersheba. The judicial powers are vested in a Supreme Court which is divided into a Court of Appeals and the High Court of Justice; four District Courts; about 25 Magistrate Courts; Religious Courts and Land Courts. The Supreme Court consists of seven judges, one of whom is the British Chief Justice, a senior British judge, a junior British judge and four native judges who may be Arabs, Jews, or Christians. All of the aforesaid judges are appointed by the High Commissioner of Palestine in accordance with such instructions as he may receive from His Majesty, the King. These justices hold office during the King's pleasure.

The Supreme Court, as such, never sits as a whole. It is divided into two sections: the Court of Appeals, and the High Court of Justice. The Chief Justice prescribes all rules of

(*Continued on page 78*)

Montefiore Was Born 150 Years Ago

By BERNARD POSTAL

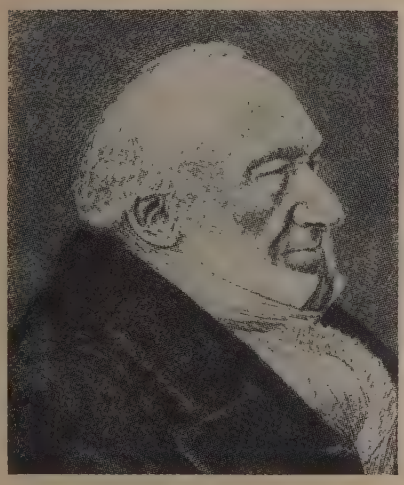
ON October 24th Jewry marked the sesquicentennial of the birth of Sir Moses Montefiore, the outstanding Jewish figure of the nineteenth century. Devoting virtually his entire life to the herculean and self-imposed task of breaking the chains that bound the Jewish people wherever they were, for more than seventy of his 100 years Montefiore bent all his energies to rehabilitating and freeing his people by the prestige of his personality and the generosity of his philanthropy. To say that he did not succeed is not to detract from his fame but merely to say that he did not achieve the impossible.

The life of Montefiore covers an entire Jewish epoch. He was born in 1784 when the French Revolution was about to herald the dawn of Jewish freedom. During his long life he witnessed and helped bring about Jewish enfranchisement and liberation in one country after another. And his last years were marked by the emergence of new movements and forces that changed the entire course of Jewish life.

Born in Italy, Moses Montefiore was the best known member of a large and well-to-do Sephardic family of merchants that had settled at Ancona and Leghorn, in the early part of the seventeenth century. The first Montefiore in England was Moses's paternal grandfather who established a successful business in London in 1758.

A courtly figure of impressive mien, Montefiore was six feet three inches tall, with a commanding presence and the personal dignity which the Sephardim inherited from Castile and Andalusia. Distantly related to Disraeli, he was allied by marriage to the leading Jewish families of England. Born to social distinction, wealth came to him easily and early in life.

As a young man Montefiore entered the London Stock Exchange which admitted him as one of the twelve Jewish brokers licensed by the City of London. In the lush days of English industrial and commercial development he was an important but not controlling factor. He originated the weekly price list of securities and was a director in the leading banks of England and Ireland. The industrial progress of the first two decades of the 19th century owed much to his organizing ability, for he helped found the Imperial Continental Gas Association which extended gas lighting to the principal cities of Europe. Much of his financial success, however, he owed to an invaluable business connection with the house of Rothschild which resulted from his marriage to a sister-in-law of Nathan Rothschild, founder of the Rothschild fortune in England, whose sister later married Montefiore's brother.



Sir Moses Montefiore

By the time he was forty, Montefiore was a man of independent means able to indulge all his whims and fancies. It was at that period in his life that he suddenly deserted the business world and turned all his attention and his fortune to ameliorating the lot of the Jewish people.

Despite his great wealth and prominent place in society, Montefiore lived the life of a most pious Jew. His diaries record his regular attendance at synagogue, his scrupulous performance of the functions of a member of the ancient "Society of Lavadores", which made it a sacred duty to perform the last rites for members of the synagogue. They also reveal that under the greatest difficulties he complied with the dietary laws as well as those enjoining rest and forbidding travel upon the Sabbath and festivals. On all of his travels he took along a Jewish cook and special kitchen utensils; his meats were specially prepared for him by his private *schochet* who also served as interpreter.

Orthodox in his principles and minutely observant of all Jewish ceremonies, Montefiore was nevertheless a far-seeing and liberal man of the world. His aim was always Jewish unity and he fought vigorously against "discord and differences in the bosom of Judaism."

As a philanthropist he was without a peer in his day. He gave subscriptions to churches and chapels and procured positions for deserving clergymen with the same openhandedness that he distributed largesse to Jewish institutions throughout the world. When the Anti-Slavery Society required funds to continue its campaign to abolish slavery in the British colonies, Montefiore was among the first to contribute. Philosophers and economists like Brougham, James Mills and Robert Owen found in him a liberal and understanding patron. In 1860, when he was 76 years old, he went to the office of the London Times at midnight during a raging storm with a letter calling attention to the plight of the persecuted Christians of Syria and soliciting relief for them, an appeal that was weighted by his own contribution of £1000. Starving Armenians, persecuted minorities in Kurdistan, famine-stricken blacks in the Congo—all knew the generosity of Montefiore.

Although he was a leader of British Jewry as early as 1814 when he was elected trueasurer of the Sephardic Synagogue, it was not until 1827, when he made the first of his seven trips to Palestine, that he first

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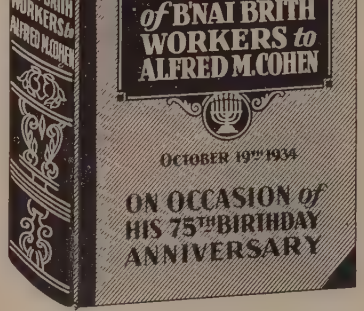
Coast-to-Coast Enthusiasm Roused in Alfred M. Cohen Campaign

By EDWARD E. GRUSD

LIKE wildfire, the campaign for 75,000 members in honor of the 75th birthday of our beloved international President, Alfred M. Cohen, which occurred October 19, has spread throughout the entire country. From every state in the Union —without exception — eager responses have been pouring into the office of Brother Joseph Herbach, National Director of the Campaign, expressing loyalty to the Order and joyous willingness to cooperate not only in honoring him who has given so much of his life to B'nai B'rith, but to build up the Order numerically and organizationally so that it may become an even greater force in American Jewry than it has been in the past.

The Publicity Department of the Campaign has flooded the country with a vast assortment of new literature reciting the aims, purposes, and accomplishments of B'nai B'rith philanthropically, educationally, socially, and in the interests of German Jewry. Perhaps the greatest interest of local communities has been in the literature explaining in detail the heroic efforts of the B'nai B'rith Anti-Defamation League in fighting incipient Nazism in America. B'nai B'rith lodges in hundreds of cities throughout the nation have organized local campaign committees which are distributing this literature and signing up new members by the thousands. Many lodges have two or more groups working in friendly competition with each other.

One incentive for individual members is the opportunity of getting their names in the Book of Felicitations to Alfred M. Cohen. Every Ben B'rith who secures one or more new members will have the privilege of signing a leaf in this volume, which is to be presented to President Cohen after the Campaign closes.

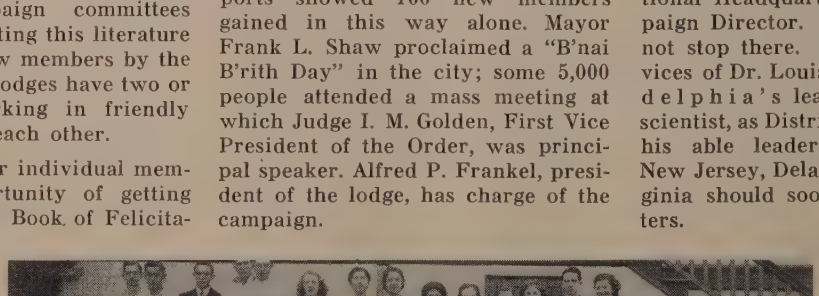


Book of Felicitations to be signed by every member who gets a member in the present campaign.

Los Angeles Shows the Way

Here is some evidence of the enthusiasm and progress of the Campaign:

Out in Los Angeles, the ever-active Boris D. Bogen Lodge No. 1129 has set itself the magnificent quota of 1,000 new members. A group of boys and girls of the Lina and Nathan Straus junior auxiliary and A. Z. A. are canvassing 30,000 homes — actually ringing doorbells. First reports showed 100 new members gained in this way alone. Mayor Frank L. Shaw proclaimed a "B'nai B'rith Day" in the city; some 5,000 people attended a mass meeting at which Judge I. M. Golden, First Vice President of the Order, was principal speaker. Alfred P. Frankel, president of the lodge, has charge of the campaign.



A. Z. A. boys and junior girls auxiliary members in Los Angeles who participated in the "doorbell" campaign of Boris D. Bogen Lodge.

Cincinnati Chooses "Baseball"

Cincinnati Lodge No. 4, of which President Cohen is a member, divided its workers into a "National League" and an "American League" of eight teams each, with ten men on each team. "Runs" will be granted for new members signed up—one run for a mere application, two runs for an application accompanied by a quarter's dues in advance, etc. Latest reports showed more than 300 applicants so far.

During the summer—the hottest on record, as all will recall—Ebn Ezra Lodge No. 47 of St. Louis went out to get "1000 Members by 1935." That was the slogan. Well, sirs, that lodge got its thousand members by September, and the new slogan is "2,000 Members by 1935." This time it's in honor of President Cohen. The new campaign was inaugurated by Brother Richard E. Gutstadt, Director of the Anti-Defamation League, who stirred up tremendous enthusiasm. Max W. Soffer is chairman. Our only regret is that there is not enough space to list all the fine Ebn Ezra workers.

District No. 3 is Active

DISTRICT No. 3 did the Order a favor when it loaned its secretary, Brother Joseph Herbach, to National Headquarters to act as Campaign Director. But the District did not stop there. It obtained the services of Dr. Louis Gershenfeld, Philadelphia's learned professor and scientist, as District chairman. Under his able leadership, Pennsylvania, New Jersey, Delaware, and West Virginia should soon double their rosters.

Skipping rapidly out to Kansas City, Mo., we find a high pitch of excitement. Daniel L. Brenner, local membership chairman, will be aided by two "generals," Geo. L. Goldman and Ben Natkin. This militant group has also a number of "colonels" and

This is the beautiful and effective letter-head being used in the Chicago campaign.

large army of privates; victory in ıe coming battle is practically as-ıred.

In Cleveland (we dislike to linger) long in District No. 2, but after all, *is* the largest in the country; just ıink, from Ohio to New Mexico, rhew!)—in Cleveland the most de-ermined drive in the history of the ocal lodges is being staged. More ıan 200 workers are going out after ,000 new members. Allan Tarshish the expert in charge. The men ıere have put the women to work, oo, and Ladies Auxiliaries are chieving marked success so far. leveland, Balfour, and Heights odges are working together for this ampaign, and nothing can stop ıem! Philmore J. Haber is general hairman.

Samuel Lodge No. 668, Vancouver, . C., started its campaign with a ıembership dinner, with the dyna-ıic P. Allen Rickles as the speaker.

Oakland (Cal.) Lodge No. 252, al-ays a leader in B'nai B'rith, had an pen meeting for prospects, and is ıgning them up right and left.

600 Working in Chicago

One of the best-organized cam-aigns in the country is being waged ı little old Chicago, where more ıan 600 active team workers at-tended a rally and dinner recently. The Chicago quota is no less than 10,000 new members! Brother Julius M. Kahn is chairman of the city-wide executive committee in charge of the campaign, which is being dedicated nationally to our President and locally to the 14 past presidents of District No. 6 who live in Chicago. Brother Gutstadt was a principal speaker at the dinner; others were Phyllis Kolinsky, a senior at Northwestern University, Joseph F. Grossman, and Dr. A. D. Weiner.

Charles Roemer of Paterson has been named as head of the New Jersey campaign.

Pittsburgh and all of western Pennsylvania is making a concerted membership drive. Included in the plans are the formation of many new lodges in the western part of the state. I. M. Jaffe of Butler and Leon Tolochko of Pittsburgh are the leaders.

Omaha Scoops the Country

Out in Omaha, Nebr., the lodge is going to do things right. It is now in the midst of an effort for 300 new members, which ought to be what Groucho Marx would call duck-soup for Omaha. Omaha Lodge No. 354 is a half century old this year, and it is going to link up this event with the campaign, which will last until November 4, at which time the President of the Order himself will be the guest of honor at a gigantic banquet and initiation. Leo Abramson, local president, has appointed Ben Kazlowsky and Ephraim Marks as co-chairmen of the anniversary program with Julius Bisno in charge of the entertainment. All rabbis in the city started the campaign from their pulpits. On October 21 Dr. Julian Morgenstern, president of the Hebrew Union College, spoke to the membership committee, and the following evening a "Fiftieth Anniversary Stag" was held. Dr. A. L. Sachar was scheduled to speak on the drive October 28.

They have initiation fees down in Los Angeles, and Los Angeles Lodge No. 487 has reduced them for this campaign only, in order to make doubly sure of filling its quota of 350.

"Kick-off Dinner" in Seattle

Seattle (Wash.) Lodge No. 503 is out to get 200 new members. The football-minded gentlemen of this group will start their campaign with a "kick-off Dinner" on November 5. Leo Weisfield is chairman. The slogan is: "Every Jew a prospect, every prospect a member."

The campaign in Buffalo, N. Y., is

(*Continued on page 76*)

The PRESIDENT'S PAGE

I HAVE undergone an experience which does not come to many men. I emerge from it with gratitude and in humility and I am enheartened for the tasks that lie ahead. My 75th birthday brought messages to me from pretty nearly every section of the world. They were so numerous that a mere catalogue of them would fill many pages of the Magazine. They came from the most exalted in place and power and from the lowly, the sick and the crestfallen. Side by side are letters from high officials of nations and states; leaders in finance, education and the professions, and others from Jewish inmates of penitentiaries; patients in hospitals; children in orphanages; and men and women in homes for the aged. Paeans in praise came from many in defense of whose rights B'nai B'rith had raised its voice, and from others whose sad plight had been relieved by the same mighty hand and outstretched arm. The thrill which all these created in me must be unforgettable. The realization that one is even briefly in the minds of men, women, and children, scattered from one end of the earth to the other, is indescribably entrancing. A single strain ran through the woof of all the notes, though the languages in which they were written included Hebrew and the vernacular of very many countries. That strain was an admixture of felicitation on the present and prayer for my preservation. Word came to me from many of those whom I had met in my two trips abroad during my presidency and awakened memories sweet and precious. From the land of present greatest sorrow brave souls recalled the better days that were and piously hoped for their speedy return. With bowed head, inaudibly I lisped a fervent "Amen."

In the huge portfolio of messages before me I witness the solidarity of Israel as exemplified in B'nai B'rith. Throughout the world B'nai B'rith summons the Jew. What an organization it is, seeing that its only purpose is the promotion of the highest interests of the Jew and humanity! The ways toward that end may be as manifold as are the aspirations of men, but the goal is one and the same.

The regard in which B'nai B'rith is held by its votaries in the various hemispheres in which it functions is attested by these far flung greetings of love and loyalty.

Happy am I to lead with humility this mighty host.

I thank God for the privilege.

I thank one and all of my co-workers for their devoted cooperation.

I thank those who from without view the work of B'nai B'rith and give it their sanction.

Thanks to all who in any way contributed to my happiness on my birthday.

* * *

Honorable George Z. Medalie Succeeds Lamented Max J. Kohler in Joint Council

B'NAI B'RITH is fortunate in securing the Honorable George Z. Medalie to succeed the deeply lamented Max J. Kohler, as one of the Order's representatives in the Joint Council of the American Jewish Committee, the American Jewish Congress and B'nai B'rith. Mr. Medalie, well grounded lawyer and clear thinker, will be a fine addition to the distinguished group of men who unitedly are dealing with the German-Jewish situation, judiciously and without trumpeting from the housetops.

B'nai B'rith can with little more than a moment's notice bring to the service of a Jewish cause the best quality of Jewish citizenship. This is due in no slight measure to the fact that within the membership of B'nai B'rith are to be found the best examples of Jewry in America and abroad.

Recently I needed on short notice three men to represent B'nai B'rith at a conference in New York City called by the Motion Picture Research Council. By wire I drafted Rabbi Louis I. Newman, Dr. Harold Korn and Edgar J. Kohler. Of course all of them are B'nai B'rith and each immediately answered by wire, "Will cheerfully serve." Such ability to commandeer and such willingness to serve entitle B'nai B'rith to speak with authority in behalf of Jewry.

* * *

Opening of B'nai B'rith Hillel Foundations

THE academic year of universities has begun and word comes to me that our Hillel Foundations in nine universities are going to be busier than at any time since they were established. Midwestern colleges have unprecedentedly enlarged enrollments, more particularly as relates to Jewish students. In Illinois State University, the Jewish enrollment is nearly 900, an increase of fifteen per cent over 1933, while the attendance as a whole has mounted only nine per cent. The importance of the presence of a Hillel Foundation in such circumstances is at once apparent. At the same university 260 students had registered for the Hillel credit course at the close of the registration period. This is twenty per cent more than during the first semester of last year, which was the peak. The registration is drawn from every group and is sixty per cent Jewish and the others come from various Christian denominations. In addition, thirty visitors including faculty wives, graduate students, chaperones, and townspeople attend. All these factors, I believe tend toward better understanding—a consummation devoutly to be wished for. What are the exercises? Religion and the Social Life meets on Tuesdays and Thursdays at ten. The Story of Religion meets on the same day at eleven. The History of Hebrew Civilization meets Monday, Wednesday, and Friday at ten.

* * *

A Stinging Rebuke

DR. ERNST F. S. HANFSTAENGL, student many years ago at Harvard University hailing from Germany and returning to that country after his graduation, paid his alma mater a visit last May, as a close personal friend and supporter of Hitler

He proffered before leaving for his home, $1,000 for "A Dr. Hanfstaengl Scholarship" to "Enable an outstanding Harvard student, preferably the son of one of my old classmates, to study in Germany in any field of art or science. It is requested the Scholarship be assigned for work covering one year, six months to be spent in Germany's art center, my native city of Munich, the remainder in any other German university."

The proffer was received with silence and held in silence from May to October when out of a clear sky came a stinging rebuke from the President and Fellows of Harvard. The offer of the fund for the Scholarship was declined and to the refusal to accept there was added: "We are unwilling to accept a gift from one who has been so closely associated with the leadership of a political party which has inflicted damage on the universities of Germany through measures which have struck at principles we believe to be fundamental to universities throughout the world.

"Since your offer was made public and has been the subject of discussion, we deem it proper to make this letter public."

Thus once more Germany finds itself isolated from the society of civilized nations. Germany, once recognized for its much vaunted and for its somewhat merited *kultur*, has become a byword in circles for higher education.

What a downfall!

The position taken by Harvard's President and Fellows meets the approval of other college authorities and the press. Treating the action editorially the Boston *Herald* said:

> "President Conant of Harvard and his five associates of the corporation performed only a trivial routine task when they declined the thousand dollar fellowship offered by the vainglorious Ernst F. S. Hanfstaengl. It is the reason for their refusal that makes the Conant letter one of the finest pages in the three centuries of Harvard history. James Bryant Conant, Grenville Clark, Charles Pelham Curtis, Jr., Dr. Roger Irving Lee, Thomas Nelson Perkins and Henry Lee Shattuck dealt an inspiring blow in behalf of education and the freedom of the human spirit when they endorsed the words of President Conant.
>
> "It is the sort of declaration President Eliot would have made; and President Lowell's attitude can easily be surmised by anybody who is familiar with his career.
>
> "What are the German measures to which the Conant letter refers? For one thing, the cruel abuse and the heartless exiling of teachers, Jewish and non-Jewish, who do not subscribe to the racial, religious, social, scientific and cultural doctrines which the Nazis are trying to impose on the youth of the land.
>
> "For another, the burning and impounding of books which run counter to the grotesque dogma which underlies the policy of the present German Government.
>
> "For another, arbitrary decrees that some subjects shall be subordinated as anti-pathetic to Nazism; that others shall not be taught at all as irreconcilable with Nazi theories; that books of non-Nordic origin are per se wrong and shall be destroyed or so modified as to buttress the Hitler regime.
>
> "Altogether, it is a system which is an almost total denial of the things dearest to civilized people, and the brutal extremes to which the German officials have gone in the frenzy of their efforts are utterly shocking."

* * *

B'nai B'rith in Greece

WORD has come from the B'nai B'rith Lodge at Salonika, Greece, that very recently, due to it, the first volume of poems written by Joseph Elias has issued from the press. The book is in the Greek language. Joseph Elias died recently. Though quite a young man, his reputation as a poet and writer was well established. He was a native of Greece and had to his credit, among other writings, a Greek translation of selected portions from the Prophets and some of the Hebrew poems of the late Chaim Nachman Bialik, as well as a Greek translation of Ecclesiastes and the Song of Songs.

The bringing out of the latest book of this talented young poet who died all too soon, by a B'nai B'rith Lodge is the freshest evidence of the great variety of B'nai B'rith undertakings.

* * *

A Request from Bombay

A. MANASSEH, President of the World Sabbath Observance League "Shomre Shabbath" (Bombay Branch) writes me that since the inauguration of the League a little more than a year ago, many spheres of Jewish activity have been entered, among them the founding of a Jewish library, the first of its kind in Bombay. Mr. Manasseh says that the League's appeal for contributions to the library has met with a quite generous response, but naturally further additions will be very acceptable and highly appreciated. I commend this undertaking and join the League's appeal with a request to my readers that they send such Jewish books as they can spare to my correspondent, whose address is in Rustom Building, Churchgate St. Port, Bombay, India.

* * *

The Unexpected in Palestine

WHAT would not be expected in Palestine has come about. Think of it: a hotel in Jerusalem has dismissed all of its Jewish employees on the score that the management does not want to employ Jews. That a majority of the shares of the capital stock of the company which built the hotel, are held by Jewish interests adds to the oddity of the situation —though it should be understood that the ownership of these shares does not confer managerial rights—but that Palestine, and the capital of it at that, should be the scene of discrimination against Jews in employment simply baffles belief.

The King David Hotel in Jerusalem was established by Egyptian and Swiss hotel owners with capital for the most part, it is said, contributed by Jews and Jewish organizations, among the latter, the Palestine Economic Corporation and the London Economic Board of Palestine, and among the former, prominent Jews in Cairo and Alexandria.

Ordinarily Jews are not caught napping in business affairs, but in the case of King David Hotel an exception is found, for nothwithstanding the large investment of capital by them, control of the business was not reserved. In course of time that error may be corrected, but meanwhile we have the spectacle of a hotel named after the lyric genius of ancient Israel, situated in the land of our fathers, the present best refuge for the harrassed of our people, sternly setting its face against the employment of Jews, regardless of their qualifications to serve. If the son of the lyric genius were with us would he still insist that there is nothing new under the sun?

ALFRED M. COHEN.

The WOMAN'S REVIEW

A Woman of Power

JEWISH womanhood of the United States lost one of its ablest and most distinguished leaders in the passing of Martha Steinfeld. She was both courageous and tender. She had a lofty sense of cooperation and a high respect for the personality and independence of a co-worker. She was a woman of broad education and culture, and an earnest worker in the cause of Judaism. She was a humanitarian, a woman whose sympathies readily attached themselves to causes for the betterment of mankind.

Martha Steinfeld emerged into life in one of the hamlets of the United States, in Earlville, Illinois, in 1877.

In later years, after her graduation from Barnard College, Martha Steinfeld revealed how thorough was her equipment to serve Judaism, through her contributions to the Jewish Encyclopedia. She was able to meet the test of that exacting scholar and humanitarian, Dr. Isidor Singer, Editor-in-Chief of that stupendous work.

I came to know her through my activities in various organizations, particularly as a fellow-member of the Executive Board of the National Federation of Temple Sisterhoods, of which I had the honor to be one of the founders in 1913. She joined its Board four years later. My next important association with her was at the founding of the Conference Committee of National Jewish Women's Organizations, at her home city, St. Louis, in 1923. So implicit was every one's confidence in her impartiality and soberness of judgment that she was named as the seventh and neutral member of that Conference Committee, which at that time consisted of only three national Jewish women's organizations, each enjoying two representatives on that Committee.

As women came to know her, they increased their admiration for her talents and offered new responsibilities of leadership. She rose to the Presidency of the National Federation of Temple Sisterhoods and to the Presidency of the Conference Committee of National Jewish Women's Organizations, on which were represented approximately 200,000 women, identified with five of our national organizations. As the Committee's Secretary and Treasurer, I had a renewed occasion to work with her. She was a real colleague. She never regarded herself as perched on a higher pinnacle. Every fellow officer and co-worker was a colleague, a comrade, if you will. The professional people associated with her were never viewed by her as employees. She never reminded them that they were "paid" workers. She had experienced the thrill of meeting the standards of a "paid" worker and was one of them. Her abilities were, in turn, recognized by men and women in professional life. They know that she was not actuated by any social ambitions and that she did not feel the pomp of office. She derived joy from seeing associates develop their best talents and she never withheld credit if another's hand had wrought any significant accomplishments. She did not employ intellectual slaves to exalt her.

Martha Steinfeld was a woman of peace. She practiced its art in her personal and official relations, and she was an earnest advocate of movements to educate the public on international issues. During her presidency, the National Federation of Temple Sisterhoods published a noteworthy book on peace, to help its members and all followers of Judaism and our youth, to find new inspirations in their religion toward the building of a peaceful world order.

Martha Steinfeld has joined the company of those who helped the Jewish community of the United States to establish the work of its hands. Her memory is a fragrant and vital one in the hearts of those who knew her and learned to love her as a sister and as a comrade.

An Armistice Day Reflection

THIS month, it will be sixteen years since the nations engaged in the World War laid down their arms. It is opportune to summarize what Jews have done during these sixteen years and particularly recently, to accelerate the world's achievements of a society in which slaughters shall be unthinkable. My thoughts turn first of all to Salmon O. Levinson of Chicago, because of his advancement of the idea of the outlawry of war, which was embodied in the Briand-Kellogg Pact, signed August 27, 1928. David Lubin's success in establishing the International Institute of Agriculture at Rome is revived in our recollections because of the important world sessions on agricultural questions that have been taking place at that Institute in recent weeks. The decision of President Roosevelt to have the United States become a member of the International Labor Organization, an autonomous group of the League of Nations, brings to our thoughts the fact that Samuel Gompers, the American Labor leader, is credited with having demanded of the Versailles Peace Conference in 1919, that the peace treaty recognize the necessity of securing justice for labor throughout the world as a stepping stone toward peace. Mr. Edward A. Filene of Boston, through the Twentieth Century Fund, contributed $25,000 to make it possible for the International Labor Organization to make a study of labor standards, including wages and cost of living, and cost of production, in countries throughout the world. Other personalities who have received attention in the peace news of the period since 1918, are Maxim Litvinov, the foreign minister of Soviet Russia; Francis Lederer, the motion picture star, as establishing the World Peace Federation, toward advancing the idea of a plebiscite on war; Theresa Mayer Durlach, of New York City, who founded World Peaceways in 1931, with which the writer is associated as Executive Director; and Professor Albert Einstein who has made many addresses that have gained world-wide attention; and Ascher Henkin, who wrote the book, "Must We Have War?"

The role of honor is a distinguished one and one that has made significant contributions toward more harmonious international relations.

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The Crisis Moulds Jewish Relief

(*Continued from page* 45)

spite the fact that large programs of public aid are in effect, the burden of unmet needs forced upon the attention of Jewish agencies has not been materially diminished. The inadequacy of governmental funds for a complete program of unemployment relief, the low relief standards and other factors leave a large and growing problem of poverty which could well engage increased attention of Jewish relief agencies if funds were available.

Recognizing this transfer of responsibility for relief of the unemployed and the possibilities that such responsibility may extend to other problems of dependency, such as the aged and general family relief, Jewish relief agencies with their limited resources are turning their attention to other phases of the economic and social problems in which they can be most helpful. In many cities Jewish relief agencies are continuing and developing skilled personal service and friendly counselling which will help families in distress to obtain a better solution of their difficulties. They are co-operating with governmental relief programs and with the various employment projects, such as the recent Civil Works Program, to assist Jewish individuals in finding opportunities. In a few instances they are supplementing inadequate relief grants from public funds although they are unable to cover this task completely because of their limited financial resources.

There are few social work leaders remaining at the present time who still cling to the belief that the shift from private philanthropy to public welfare measures is of a temporary and emergency character, and that at some approximate date recovery will permit the Jewish agencies to return to their previous program of relief with little, if any, change. The majority accept the fact that radical changes in economic life and in governmental participation have taken place and although the exact trend of these changes cannot be forecast, the future insofar as Jewish social work is concerned will not resemble the past. They accept the possibility that widespread business and industrial changes are creating a vast amount of economic dislocation and unemployment for which solutions, if they are to be found, will require national planning and governmental action. They are, moreover, deeply concerned with the various elements of the recovery program which have been proposed and are promoting plans for legislation to achieve security for the unemployed and other classes of destitution through measures of social insurance. In these movements they are co-operating with other groups on the basis that the solution of many of the economic and social problems of the Jews waits upon the development of measures required to meet the economic problems of the population in general.

At the same time that they are primarily interested in general social measures there is a widespread recognition of the fact that there are some particular problems of the Jewish group. Among these may be mentioned the need for special effort which may be required along vocational lines in helping individual Jews to overcome difficulties and obstacles which arise out of particular backgrounds, attitudes and special capacities. An especially perplexing and indefinite outlook hinges around the question of whether future political and economic changes may be accompanied by or may bring into existence increased anti-Semitism and economic conflicts based upon racial or religious grounds. Although exact and detailed information is not generally available, social agencies are conscious of the fact that Jews in this country are largely an urban population with a high concentration in some of the most congested cities, and that they have been attracted vocationally to the distributive trades and to selected industrial enterprises which are located in these centers. With a zeal for educational equipment and qualities of personal capacity, many Jews have also been attracted to professional and other services which have carried with them some degree of social prestige if not of financial reward.

Whether the vocational difficulties of the Jewish group in the near future will be influenced primarily by matters of racial and religious prejudice or of economic change, considerable vocational readjustment will undoubtedly be necessary in either event. Fortunately the regime of the American educational system with its emphasis upon physical as well as educational development, and the possession by Jewish youth of a considerable degree of adaptability, many facilitate adjustment to whatever occupational drift the future may hold. The more difficult problem is that of a change in social values and attitudes for the American population as a whole. If economic and political changes of the future require a shift from the distributive trades to the productive trades, a redistribution of professional services and personal services and a shift from profit making to wage work, satisfactory vocational selection by Jewish youth will depend to a large degree upon whether these occupations are accepted in the popular mind as offering decent opportunities and whether they lead to adequate social and economic rewards. As long as people in general accept the fact that some particular occupations, although overcrowded, actually present greater rewards and possess greater opportunities for social success, nothing short of a drastic transformation of economic society and of social values will be sufficient to act as a stimulus to occupational redirection.

A recognition of these problems by those responsible for the development of social agencies may be counted upon to be of some assistance in meeting future problems. These problems are not primarily related to individual instances of poverty but affect large numbers of Jews who are not at present in need of relief. The trend in Jewish relief agencies, if a constructive program is to be developed, will be along the lines of interest for the general social and economic problems of Jews in this country. The shift of emphasis will not be easy to attain. The newer problems are not the traditional problems of philanthropy. They cannot be solved merely through the collection and distribution of voluntary funds. There will be required an intelligent and vigorous leadership and co-operative effort of all of the cultural and social agencies in which Jews participate.

It should be stressed that isolated efforts confined to Jewish agencies will not be likely to yield much of basic value. Only the concerted effort of all socially minded groups in this country irrespective of race or creed can be counted upon to deal with problems which are so fundamentally the result of general economic and political factors.

The Living Room IN SLOANE'S HOUSE OF YEARS—A COMPLETE HOUSE ERECTED IN OUR FIFTH AVENUE SHOP

The beauty of design born in the 18th Century is the inspiration for the furniture and decorations in the House of Years. In the illustration, the Chelingsford sofa is covered with melon green brocatelle. $250. The open arm, mahogany chairs are in blue kidskin. $80 each. The mirror is gold. $200. The colors in the group blend for a lovely effect.

W. & J. SLOANE . . . 575 *Fifth Avenue, New York*

Jew Into Israelite

(*Continued from page 47*)

ing Jewish families in Germany are settling as farmers with their own means. With a capital of between $2,500 and $5,000, and with some modicum of training, and with courage and willingness to learn, they can make good. Already an overflow is spreading from the Jewish National Home to the neighboring lands, not indeed as yet to Transjordan, which land is relatively unpopulated, but is difficult to enter for political complications, but to Cyprus, where the Palestine orange is being transplanted. As in the early centuries of the Christian era, so today the island that lies to the north of Palestine is becoming a place of Jewish colonization.

Of the countries in Northern Europe two stand out prominently for their work in retraining the youth from Germany—Holland and Denmark. The Dutch Government, which has worthily upheld the traditions of the country in giving refuge to the victims of persecution—traditions that go back nearly four centuries when the Marranos from Spain and Portugal settled in Amsterdam—offered the Jewish Refugee Committee a large area of land for a farm school. That land is a reclaimed part of the Zuyder Zee, that supreme drainage achievement of our time. It is an extension of what was the island of Wieringen, where the late Crown Prince of Germany, for a time, found asylum. Here pioneer groups are now engaged in preparing the land and buildings for the reception of 300 refugees who will be there for three years and who will learn both intensive farming and technical trades. In Denmark, the classical land of small holdings and of adult education for farmers, 150 Jews from Germany are preparing for life on the soil. That is a large contingent for the small Jewish community. In England the trend has been rather to technical than to agricultural education; following the dominant spirit of the people of the country. Over 100 are apprenticed in engineering and similar works, while some fifty have been placed in agricultural schools of the State.

It is a special value of this educational movement that it is being carried out simultaneously in a number of countries. It is primarily designed for the re-orientation of those who have left or must leave Germany; but at the same time it is infecting the Jewish youth of other countries. The examples of young Jewry in Palestine, Russia, and Germany together are bound to influence deeply the mass of young Jewry in Poland, Czecho-Slovakia and Roumania. The Jewries of those countries, too, suffer from an economic mal-distribution. They aspire, too, for a more independent, a more normal, and a more productive life. Everywhere, then, the Halutz movement gains strength. It will surely spread to America. It is not simply a preparation of the young generation for Palestine; it is a reaching out for a new heart, an earnest striving that the Jew shall cease to be what he has been perforce for 1700 years, a middleman, and become again what he was, till oppression narrowed his life, a tiller of the soil, a craftsman, a worker with the hand as well as with the head. If the movement develops, it will restore to the Jewish people the aristocracy of the cottage; and it may do more than that, it may restore that raciness of the soil which is at the base of creative art and creative thought.

Aryan Nonsense

(*Continued from page 48*)

stature. We find the smallest Jews in those countries where they suffered most under suppression and persecution.

The form of the skull is also not an absolute phenomenon, but is subject to various influences.

The Germanic race theoreticians reject the theory that environment changes the physical or psychical qualities. According to their teachings, the specific qualities of the Germanic race are preserved in all environments and all modes of life, as long as the race stays pure, i. e., as long as strangers are not allowed to intermarry with the pure-blooded Germanics.

We do not need any theoretical discourses to prove that not every tall, blonde, blue-eyed, fair-skinned individual is a Germanic, and not every dark, short, brachycephalic individual a Jew. Some of the greatest Germans — Luther, Kant, Leibnitz, Beethoven, Goethe, Bismark—did not at all comply with the physical requirements of the Germanic. And even Hitler and his Nazi chieftains can be designated as anything but true physical Germanics, with "large, sparkling heaven-blue eyes, golden hair, gigantic stature, long skull" (Chamberlain).

The pronouncement of an individual as a real Germanic on the basis of his physical appearance has not seldom misled the anti-Semitic race-theoreticians. Only recently the picture of a New York Jewish actor was reproduced in the German press as that of a perfect Germanic type. A few years ago the race theoreticians added greatly to their "reputation" and to other people's amusement by acclaiming Helene Mayer, champion of fencing, as the typical German girl: tall, blue-eyed, red-cheeked with blonde plaits and all the other characteristics of a blue-blooded Germanic. Unfortunately for the race theoreticians it was revealed that Helene Mayer is of Jewish descent.

In spite of the fact that it has been proved that only a very small percentage of the German population meets the requirements of the physical characteristics of the German race, the theoreticians do not give up their unscientific methods of race determination. Recent statistics have shown that of the German school children only 31.8% are blonde. Of these blonde children only a very small percentage is also blue-eyed, long-skulled, etc. Even Guenther, the classic representative of Nazi science can claim only 10% of the German population as "full Germanics."

Whereas physical race characteristics offer at least the possibility of control, complete vagueness rules when it comes to the determination of psychical race qualities. According to the self-deifications of Chamberlain and his like, the Germanic is a genius by birth, he has a noble soul and a pure character. He is an idealist and has a creative mind, he is poetic and musical, he is an abstract thinker—in a word, he is the incarnation of utmost perfection.

For the Germanic who does not possess all these qualities, the "Hammer" (1908, Nr. 148) gives the following explanation: "The Aryan can be ignoble, but then he is decadent or abnormal; the non-Aryan can be noble, but then he is an exception."

According to these assertions we should assume that those countries where the Germanic type is preserved in its purest form make the greatest cultural contributions. The truth, however, is that the countries with a comparatively pure Germanic population, as the Scandinavian

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countries, Holland and North Germany, made the fewest and smallest contributions to civilization and culture.

The greatest German philosophers were born in territories where the Germans had freely mixed with slavic tribes, namely in the north east of Germany. Kant, Leibnitz, Fichte, Schopenhauer, Hartman, Nietzsche, Fechner, and many others came from these provinces.

The race theoreticians assert that the Jewish cultural accomplishments and contributions are alien to the Germanic feeling. They maintain further that the Jew is unable to master the German language, however hard he may try.

To what an extent prejudice blinds the eyes of the race scientists can be seen from this, that whenever the fact was unknown that the author of a certain book was Jewish, the book and its author were acclaimed as the pride of the Germanic race. Thus the "Deutsche Tageszeitung," (July 1, 1911) an anti-Semitic paper, greeted a work of the Jewish literary-historian Gundolf as "a masterpiece of the German spirit."

Heine was and still is, one of the most hated men in Germany. But even his most ardent foes cannot but admit that he as no other German poet, not even Goethe, mastered the art of the German folk-song. His "Loreley" is one of the best and most popular German songs. Even the Nazi *Lieder-Buch* (vol. IV.) could not dispense with it. Its editors, therefore, included the "Loreley," the poem of the cursed Jew Heine, but they omitted the name of its author.

It is interesting that the same collection contains also a song glorifying the German flag. Its author is the Jew, Robert Linderer.

The race theories of Nordic superiority are opium for the Nordics, who feel the ground dwindle away from under their feet. They need the bold claims of superiority as a medicine against the despair which overcomes them in watching the rapid progress of the Jew, in *all* walks of life, when he is given the opportunity to use his abilities.

Racial anti-Semitism is the poisonous weapon of a community of jealous and complex ridden individuals. The watchword of the few psychopaths is taken up by the masses intoxicated with a mass-psychosis of hunger, despair and—craving for power.

The accusations of racial anti-Semitism do not come nearer to truth than the blood accusation of earlier centuries. Racial anti-Semitism is animated by the same spirit out of which the blood accusation was born: the spirit of psychical and intellectual perversity, which prospers upon the ruins of war and turmoil.

Moses Mendelssohn

(*Continued from page* 49)

ing vistas of the far horizons of philosophy and early taught him the quiet joys of the contemplative life.

When in 1743, Mendelssohn's teacher, Rabbi David Frankel, was called from Dessau to become the Rabbi of Berlin, the young disciple tearfully bade him farewell. But soon the opportunity came for Moses to rejoin his beloved master. One of the most touching and memorable pictures we have in the life of Mendelssohn is that of the sickly lad of fourteen, painfully trudging for five days the eighty weary miles that stretched between Dessau and Berlin, and then timorously knocking at the Jew's Gate of Berlin for admittance.

Once in Berlin, Mendelssohn again set himself ardently to the task of acquiring knowledge. But his thirst for learning could not be wholly slaked at the wells of his ancestral literature and lore. Loyal as he was throughout his life to traditional Orthodox Judaism, he wished at the same time to be at home in the world of Western thought and culture. And so he found a learned Polish Jew who taught him mathematics. A medical student helped him in French and English. A young Jewish physician introduced him to Latin. Then one day he picked up an old Latin translation of Locke's "Essay Concerning the Human Understanding." With indescribable effort and the aid of an antiquated Latin dictionary, Mendelssohn worried out the meaning. In this way he taught himself Latin and the philosophy of English Empiricism at the same time.

These achievements in self-education are the more astonishing when we remember that they were accomplished while Mendelssohn was living a hand-to-mouth existence. For seven lean years he struggled on until he finally obtained a position as tutor in the home of a wealthy silk manufacturer. During those days of hardship, without systematic university schooling and almost undirected, this tattered Ghetto Jew had attained great proficiency in languages, mathematics, philosophy and poetry.

It was a great day in Mendelssohn's life when, over a chess table, he met the poet Lessing. The beautiful friendship that developed between this high-minded Christian and this noble Jew is one of the loveliest chapters in the not always pleasant story of inter-religious relations. Their affection for one another rivalled that of David and Jonathan. Lessing introduced Mendelssohn to the world of modern culture, urged his bashful friend to publish his first philosophic writings and even collaborated with him in the composition of an essay on "Pope, a Metaphysician." Mendelssohn inspired the hero of Lessing's dramatic masterpiece, "Nathan, the Wise," which has been called the "song of songs" of tolerance.

Mendelssohn was beginning to be talked of as a promising litterateur. All Berlin buzzed with astonishment when this barely tolerated Jew, "who could hardly be said to have attained the status of a legal person in Prussia," had the temerity to criticise the poetry of the Emperor, Frederick the Great. His reputation as a philosopher was made when, competing in a prize essay contest conducted by the Berlin Academy of Sciences, Mendelssohn carried off the palm of victory and the prize of fifty ducats. Two circumstances make this feat remarkable. First of all, Mendelssohn began his essay during his honeymoon when his thoughts were presumably centered on his blue-eyed bride, Fromet. Secondly, one of his rivals for the prize was no less a thinker than Immanuel Kant, then an obscure lecturer at the University of Koenigsberg, but one day to become the outstanding philosopher of Europe.

In 1767, Mendelssohn leaped into fame by his Socratic dialogue, called "Phaedon," on the Immortality of the Soul. The book created a great furore in the intellectual circles of the day. Europe was then getting fed up with the amiable but corrosive free thought and scepticism of Voltaire, Frederick's friend and court jester. Mendelssohn's plea for faith came in an opportune hour. His "Phaedon" became a best-seller overnight. It was welcomed by princes as well as scholars. "It was the first book of philosophy read and discussed by the poet Goethe and later by Schiller." Mendelssohn woke up

o find himself hailed as the "Berlin Socrates."

Such was Mendelssohn's acclaim hat the Berlin Academy of Sciences vished to elect him as a member. Only the black-ball of the Emperor prevented this signal honor from being conferred on the sage of Berlin.

Hitherto, Mendelssohn had done nothing of outstanding importance or Judaism or for the Jewish cause. Now, however, through the overzealousness of a Swiss Protestant clergyman with a morbid desire to "save" Mendelssohn's Socratic yet Jewish soul, Mendelssohn was drawn into the glare of religious controversy which he so despised. Lavater's efforts to convert Mendelssohn to Christianity were futile. Lavater himself regretted that he had caused annoyance to Mendelssohn. But other fanatics took up the issue. Mendelssohn's health was affected and he was forced to take a long rest. Upon his recovery, he turned his mind to matters of Jewish importance. He began the work of translating the Pentateuch into German, printing the words in Hebrew characters. This translation was destined to achieve a revolution in the education of Jewish youth. It literally served as a "First German Reader." It introduced Jewish students to the world of German literature. Moreover, the new translation and the Hebrew commentary that was printed with it, emphasized the spirit of rationalism and stressed the Bible as literature. In this way the road was paved for such institutions as the Jewish Free School of Berlin which included in its curriculum technical branches, German and French as well as Bible and Talmud. The ultra-orthodox might fulminate and thunder at these innovations and place Mendelssohn's German translation of Scripture under excommunication. But the work was done. The winds of modernity were blowing into the stuffy classrooms of the Ghetto and the youth of Israel were filling their cramped lungs with the fresh air.

Mendelssohn's final work of importance was his "Jerusalem." In the first part of this treatise, he makes a spirited plea for freedom of conscience and for separation of Church and State. In the second part of the book, Mendelssohn advances his philosophical explanation of Judaism. Judaism, he maintained, as distinct from Christianity, has no dogmas, whose acceptance is necessary for salvation. "Judaism is no re-

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IN THE HEART OF TIMES SQUARE

vealed religion in the usual sense of the term, but only revealed legislation. The spirit of Judaism is freedom in doctrine and comformity in action."

Now this book, "Jerusalem" was not so accurate an interpretation of Judaism as it was a defense of Mendelssohn's own position. It was the attempt to justify the life of one who had remained a loyal Orthodox Jew and yet had soared into the secular heavens of modern philosophic thought. Mendelssohn wrote his "Jerusalem" to demonstrate the complete compatibility between civic emancipation and staunch fidelity to Judaism.

Gentiles Write Jewish History

(*Continued from page* 50)

within three months, under the penalty of the confiscation of their goods. She describes with relish the story of the Jewish city on the banks of the Surinam river, which she had heard from the Rev. Mr. Bentley of Salem, who had heard it in turn from the French Commissioner, who visited it and found it "a New Jerusalem." The spectacular career of David Nasci is then told: He composed a dictionary in the Indian Calibi language and expressed the opinion that it was derived from the Hebrew.

She then mentions the acquaintance of Ezra Stiles with Rabbi Karigal and his visits to the Newport Synagogue, and she quotes from Dr. Holmes's *Life of President Stiles* to the effect that the "Doctor's civility and Catholicism towards the Jews is worthy of imitation," which, she explains, was motivated by Dr. Holmes's missionary zeal. She quotes the account of the Jews of New York, Philadelphia, Charleston, and Richmond in 1811 by a "respectable Rabbi of New York," (Rabbi Seixas). Of great interest is her assertion that "the Jews in all the United States, except Massachusetts, are eligible to offices of trust and honor, and some of them in the Southern states are in office."

Unwittingly, in 1819, Mr. W. D. Robinson, whom Judge Daly opines to have been "a land speculator," meant to make but instead wrote an intriguing chapter of American Jewish history. He printed and circulated a pamphlet in London, entitled, "Memorial addressed to Persons of the Jewish Religion in Europe on the subject of Emigration and Settlement in the United States of North America." The object was to interest the wealthier Jews in Europe to buy lands in Mississippi and Missouri Territories and to settle Jewish immigrants there. He presents a glowing picture of "Jewish agriculture spreading through the American forests, Jewish towns and villages adorning the banks of the Mississippi and the Missouri rivers."

In 1868, Joseph A. Scovill published his *Old Merchants of New York* in which he enumerated several of the outstanding Jewish merchants and paid a pretty compliment to certain Jewesses on "their wonderful beauty and exceeding loveliness both in person and character." He singled out for particular admiration Emanuel B. Hart as "towering aloft among the magnates of the city of the last and present century." Mr. Hart, we learn, was active in relieving distress during the Yellow Fever in 1795, founded the "Friary," the first New York fraternal club, and was the first secretary of the Board of Brokers in 1818. Scovill was himself a New York merchant and must have written from first hand knowledge of the facts.

Numerous articles of American Jewish interest have also been published by Gentile historians in *Harper's Magazine*, and a rich harvest of information may be gleaned from hundreds of allusions to Jewish activity in pamphlets and monographs of general historical interest, such as Peterson's "History of Rhode Island," etc. Works of a similar nature may be encountered in practically every American city. There are, also, the colonial and state records, official documents, correspondence of high officials, such as that of Presidents Washington, Jefferson, Adams, and Monroe down to President Franklin Roosevelt; there is an abundance of current magazine and newspaper items and advertisements in the press.

Still another interesting source, that seems somehow to have almost escaped the attention of those interested in American Jewish history, is revealed in the isolated poems by two of our great American poets, which deal with American Jewish life. Longfellow's well-known "The Jewish Cemetery at Newport" casts some light on the temporary evacuation of Newport by the Jews, but also goes into the motive of Jewish immigration to America, and describes the character of that immi-

gration. Dr. Holmes's "At the Pantomime" permits a glimpse into the early history of anti-Jewish prejudice in New England.

The last and most important of our Christian historians is Judge Charles P. Daly. The works of Madison C. Peters and of Governor Samuel McCall are to be regarded as popular eulogiums of the Jew, but Daly stands out as the compiler of the first adequately documented and scientifically treated outline of American Jewish history written by either Jew or Gentile, antedating, as his work does, both Peter Wiernick's Yiddish and English books and even Rabbi M. Raisin's Hebrew thesis on the subject. Daly wrote during the period of German Jewish immigration. At the time he wrote, in 1893, he was the President of The National Geographical Society and Chief Justice of the Court of Common Pleas in New York City. He was an honorary member of the American Jewish Historical Society, and presided at several of its sessions, when they were held at Columbia College. His book on *The Settlement of The Jews in North America* is really an elaboration of an address which he made in 1782, on the occasion of the fiftieth anniversary of the Hebrew Orphan Asylum. It was followed by a series of articles in "The Jewish Times." It was edited and published by Max J. Kohler, in 1893.

Judge Daly starts from the beginning of American Jewish history and outlines the entire subject in a glancing manner, but he dilates at length on several chapters. Particularly well documented is his presentation of the Jewish troubles in New Amsterdam, in which the correspondence between Governor Stuyvesant and the West India Company's Trustees figure prominently. It was Daly, too, who called attention to Peter Kalm's Travelogue, and he gives a detailed description of the Family Diary of the Sheftalls, the first Jewish attempt to record data bearing on American Jewish history. His biographies of the Jews who played such a prominent role in the evolution of the early American theater may not be exhaustive but they certainly deal with a hitherto unfamiliar subject.

College presidents, ministers, and missionaries, merchants, civil officials, administrators, travellers — they were Gentiles, but they helped write the annals of American Jewry.

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A CROSS-SECTIO

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FEAR that the Jews of Austria may be subjected to the same cruel excesses as those of Germany is being expressed in many quarters as the result of news that Chancellor Kurt Schuschnigg has been negotiating with the Nazi leaders of Austria for the inclusion of Nazis in the Fatherland Front, which now rules the country.

If Nazis are taken into the Front they would inevitably be taken into the Austrian cabinet, and might eventually be able to inaugurate in Austria an anti-Jewish program very similar to the one in Germany.

As a matter of fact, such a program is already partially in effect in Austria. Jewish children are being segregated in "ghetto" schools, including even the children of converts to Christianity, and hundreds of Jewish employees and civil service workers have been dismissed from their posts in recent months. New applicants for the vacant positions were challenged to prove their "Ayran" ancestry.

The Fatherland Front was organized by the late Chancellor Engelbert Dollfuss, who was assassinated by Nazis. It includes the Heimwehr, headed by Prince von Starhemberg, the Catholic storm troops, headed by the present Chancellor, and the Christian Socialist Party. All three are rabidly anti-Semitic, and favor the "cold pogrom" of economic strangulation of Jewry.

* * *

OF the 3800 German Jewish refugees who have fled from their native land to Prague since last year, all but 350 have already migrated to Palestine.

* * *

UP to last month the 60,000 Jews in Salonica had been forced to vote at a separate electoral college. President Alexander Zaimis of Greece has signed a decree abolishing this degrading practice.

* * *

JACOB W. MACK, Cincinnati communal leader, is acting chairman of the Executive Board of the Union of American Hebrew Congregations, taking the place of the late Ludwig Vogelstein. Active in the Union since 1919, when he became a member of the executive board, Mr. Mack served first as its treasurer and later as its vice president.

Mrs. Henry Nathan, of Buffalo, has succeeded the late Mrs. Maurice Steinfeld as president of the National Federation of Temple Sisterhoods. Mrs. Nathan has been a member of the executive board since 1921.

* * *

TURKEY has prohibited Zionism. A series of raids by police on Jewish organization headquarters failed to reveal any incriminating documents. A wave of anti-Jewish hatred has been fomented throughout the country in recent months by chauvinistic organizations.

* * *

WORK has just been started on Panama City's first synagogue. A structure of massive architecture but of comparatively low cost will be built, and paid for by local contributions. It will face the Panama Hospital. Heretofore, services have been held in a private house leased for the purpose. There are two synagogues in Colon, on the Atlantic side of the isthmus. The new structure in Panama City will have a community house almost adjoining it.

* * *

TEMPLE ISRAEL, of Boston, has announced a bold program of adult Jewish education. There will be six courses in Bible and Apocrypha, Jewish History, Comparative Ethics, Hebrew, Talmudic Literature, and Modern Hebrew Literature.

Professor Samuel S. Cohon of the Hebrew Union College spoke at Temple Israel during the recent Chaim Nachman Bialik memorial exercises there.

* * *

MORE than 400 persons attended a reception at the Northwestern B'nai B'rith Hillel Foundation last month in honor of the new Director, Rabbi Martin M. Weitz. Dr. A. L. Sachar, National Director of the Hillel Foundations, Dr. Max Woldenberg, president of the Friends of Hillel, and Rabbi Joshua Liebman were among the speakers.

Formal installation of the B'nai B'rith Hillel Foundation at the University of Alabama will take place in the near future.

OF JEWISH LIFE

ide Jewish Telegraphic Agency)

TWO men who are backed by Nazi groups are running for high offices in the coming elections. They are Former Mayor of New York, John F. Hylan, for governor, and Royal Scott Gulden, real estate man, for Congressman from the Eighteenth District.

Gulden is the organizer and leader of the viciously anti-Semitic Order of '76. He was interviewed in the *New Masses* Magazine by John L. Spivak as part of a series of articles on anti-Semitism in the United States that are attracting a great deal of notice.

During the interview, Gulden stated that all Jews are Communists, that the Elders of Zion forgery is authentic, and that the Jews are in a conspiracy to "capture the world." Spivak asked him how he would dispose of the Jews, if he came to power.

"They ought to be made to stop spreading their semitism in our faces," Gulden answered. "It's just a question of how long our patience will hold out. I suppose history will repeat itself."

Spivak: "What do you mean by that?"

Gulden: "I mean the good-old-fashioned pogroms!"

* * *

THOUSANDS of Jews in Soviet Russia are affected by a decree recently published by the government, restoring complete civic rights to Jewish and Christian clergymen and individual artisans. These people who, up until now, had been regarded as dangerous to the state, and had been deprived of bread cards, the right to vote, the right for their children to attend schools of higher education, and other privileges, now have the same status as any other law-abiding citizen of Soviet Russia.

It is believed that the government has passed such a decree at this time because it at last feels itself so firmly established that the former "subversive" elements are helpless and can safely be entrusted with full citizenship rights.

The reason why so many Jews had been among those declassed was because under the Czarist regime they were forced by law to be, in the great majority, middlemen, i. e., what the Soviet Government calls unproductive. After the revolution many of them suffered bitterly for lack of a trade and, of course, those who opposed the government were, together with non-Jews similarly minded, severely punished. Today, however, hundreds of thousands of Jews in Soviet Russia are successful workers in many trades and productive professions, as well as agriculture.

* * *

A "Negro Industrial Clerical Alliance" has been formed in Harlem, New York City, but patient research on the part of several investigators revealed that it is nothing but a racket. The Jewish press and even the general press has been playing up this organization's leader, Sufi Abdul Hamid, as "America's Black Hitler," who has several thugs for his "storm troopers" and who issues "decrees" to such of the Harlem population as will pay any attention to him. His latest decree was that only "co-ordinated" Negroes may work in Harlem stores; "co-ordination" means paying regular dues to Hamid. The latter has not been confining his activities to Negroes, but has had his henchmen picket several Jewish stores as well.

* * *

WITH the economic contradictions within Nazi Germany growing more acute every month, the American Federation of Labor struck a telling blow by voting unanimously, at its recent national convention in San Francisco, to continue its boycott of Geman goods.

* * *

A new anti-Semitic organization has sprung up in Mexico, the Mexican Legion. Its "shock troops" wear green shirts, and it has already published the first issue of *Patria*, an anti-Jewish weekly.

* * *

A SECOND volume of the "Brown Book of the Hitler Terror" will soon be issued. It will contain, among other things, a list of names of more than 100 Jews who were killed and tortured to death in the dreaded Nazi concentration camps.

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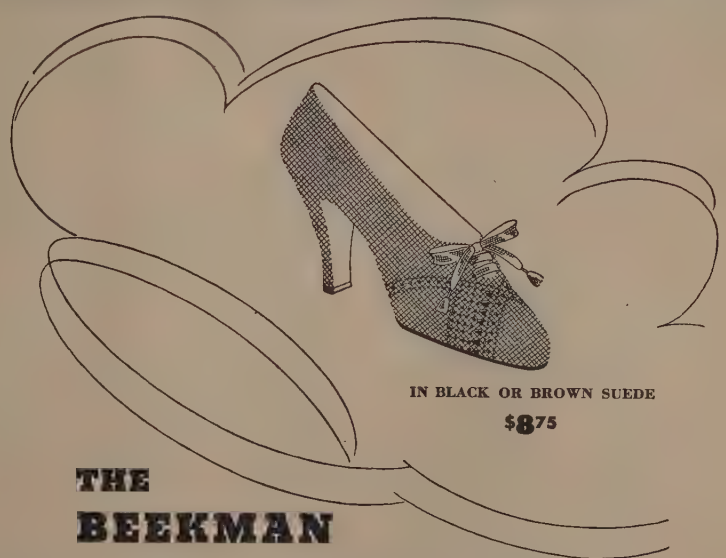

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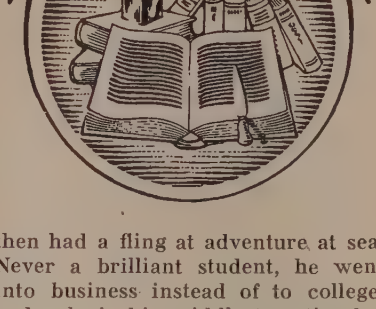

AN ENCHANTING BOOK

Lord Reading and His Cases, by Derek Walker-Smith (Macmillan) 392 pages. $3.50.

THE stories of great careers are always fascinating when well written, and this book is no exception. It is not a biography, however, but rather the high lights in the legal career of Rufus Isaacs, Lord Reading. His greatest triumphs in the courts are here recorded with all the zest of a thrilling novel, and each outbids the next in interest, not only for lawyers, but pre-eminently for the general public.

The popular nature of the volume may be adduced from the chapter titles: The Liverpool Bank Case, The Hartopp Divorce Case, The Gordon Custody Case, Rise and Fall of Whittaker Wright, The Defence of Sir Edward Russell, The "Gaiety Girl Divorce Case," The Acquittal of "Bob" Sievier, The Titanic Disaster, Suffragettes and Trade Unions, The Marconi "Scandal," Wartime Lord Chief Justice, Treason and Death of Roger Casement, etc.

Lord Reading has been in turn Attorney-General, Lord Chief Justice, Special Envoy, Ambassador, Viceroy, Secretary of State for Foreign Affairs, and we naturally look to see what part, if any, his Jewishness played in his amazingly successful career. Here it is: "Lord Reading is a Jew," declares the author, " a Jew by birth, temperament, and preference. Throughout his life he has been devotedly proud of the race from which he springs, and unswervingly loyal to it. His qualities, too, are those of this race, and no account of him can be complete, or even comprehensible, which does not take into consideration the racial factor."

This "factor" is expressed in Lord Reading's fine sense of justice as evidenced in all of the cases collected in this book. It is a delight to watch him at work; he is in turn witty, ironic, urbane, flaming in the cause of righteousness, and wondrous wise in his knowledge not only of the law but of people.

He was born in London in 1860 of a commercial family, and attended a Jewish preparatory school. Later he studied in Brussels and in London's University College School, and then had a fling at adventure at sea. Never a brilliant student, he went into business instead of to college, and only in his middle twenties began to prepare himself for the bar. Thereafter, his life was a series of triumphs, the greatest and most interesting of which are recorded in this book.

"The Jew," states the author, "inevitably surveys national problems in greater detachment, for he sees them against a different background; a Jew, for instance, whose people have been without a national home for centuries, could not feel the burning passion on the question of Irish Home Rule, which has consumed generations of Englishmen and Irishmen. It is this quality of balanced perspective that Lord Reading has always had in a superlative degree."

Better than the thrillers of fiction is this collection of the outstanding cases of Lord Reading.

EDWARD E. GRUSD.

* * *

JEWRY'S GIFT TO SOCIETY

The Jewish Exhibit, by Drs. Louis L. Mann and Gerson B. Levi. (Jewish Exhibit Booklet Committee, 77 W. Washington St., Chicago) 50c.

IN response to numerous requests for a permanent record of the Jewish exhibit in the Hall of Religion at the recent Century of Progress exposition in Chicago, this booklet has been published. Its purpose is to present a dramatic survey of contributions by the Jew to civilization. Attention is called in it to the contributions which Jews have made in the fields of art, music, literature, medicine, philanthrophy, world peace, care of the sick and aged, education and economic upbuilding. The booklet contains numerous photogaphs of the objects that were on display in the Jewish exhibit.

There is considerable factual information presented in a form that will be a permanent reminder of the exhibit, and which can also be used as a source of information for programs. The materials of the exhibit are presented with a sympathetic and appreciative understanding by the authors. It will, without doubt, be a revelation even to Jews themselves, to learn how much of our contemporary culture is based on genuinely Jewish creative effort.

* * *

AMERICAN JUDAISM

Reform Judaism in America, A Study in Religious Adaptation, by Beryl Harold Levy (Bloch).

The Future of Judaism in America, by Eugene Kohn (Liberal Press).

DR. LEVY approaches Reform Judaism from the standpoint of the student confined to his rather small library. The reader gains the impression that for all his detached, objective attitude he is really after the scalp of Reform Judaism.

The book falls into three main divisions. Part I deals with the prayer book reconstruction on the part of the Reform rabbis. Part II traces the steps in the making of a theology by delineating the views of the founders of Reform in the U. S. Part III outlines some of the problems with which Reform was concerned in its earlier stages. The book is written in the formal academic style; its diction is clear, straight-forward. It is well decumented.

The author is handicapped by a lack of background needed for a complete grasp of the various problems that confronted the builders of Reform Judaism in America. In his discussion of the problem of authority, for example, he is concerned only with the external problems of organization; he does not seem to appreciate the larger problem of an expanding authority in Judaism. In his discussion of the new status of woman in the synagogue sought by Reform, all he understands Reform to be seeking is the right for Jewish girls to be confirmed on a basis of equality with the boys and he dismisses this contemptuously by quoting an impetuous, ill-informed statement of an undergraduate in a rabbinic seminary (p.91). Discussing the Kaddish, the author says in a condescending parenthesis "many of the Reform congregations began as

burial societies" (p. 90). Is this not true of Orthodox and Conservative congregations as well?

But despite its shortcomings, the book is a convenient digest of certain aspects of the history of Reform Judaism in the United States. Perhaps the most useful part of the book is the bibliography.

Eugene Kohn writes not from notes gleaned from many year-books and old magazines but from actual experience and long reflection as a consecrated worker. The burden of the essay is to envisage the future of Judaism in America. The author is concerned with directing its course in keeping with its historic vision of Israel, God, and Torah. He is of the school that adds Palestine to this formula. In six brief chapters, the author takes inventory of the ghetto heritage examines its disintegration, reviews the efforts at solving the Jewish problem made by Reform, Conservative, and Orthodox Judaism, as well as Zionism, and suggests an ideal platform upon which all forces in American Jewry may unite. In the last chapter he suggests a basis for the recreation of the Jewish social and institutional organizations.

Room for differences of opinion is obviously ample and inviting. The author is not satisfied with any one movement or institution as it is; but he does see a measure of good in all of them. The contentious and super-critical, common to such works, is absent. The author's conception of Judaism may be seen in such a statement as this: "The recognition of human wants, human needs, and human aspirations must be the data upon which our religious faith must be built up" (.130). His final conclusion is: "The goal ever to be kept in mind must be an American Jewry organized nationally and locally on a democratic functional basis and acting as a unit of a world Jewry with its heart in an autonomous Jewish settlement in Palestine."

BERYL D. COHON.

* * *

THE BABYLONIAN TALMUD

The Redaction of the Babylonian Talmud, by Julius Kaplan (Bloch).

THIS BOOK is an exhaustive and exceedingly valuable study of the redaction of the Babylonian Talmud. Dr. Kaplan, after examining all the preceding views, brings to bear upon the problem a mass of fresh material from which he draws conclusions radically different from those that have become universally accepted. His investigations not only reveal fine scholarship and critical acumen but are studded with many new and suggestive theories.

Hitherto, the accepted view has been that R. Ashi was the compiler of the Talmud just as Rabbi Judah was the compiler of the Mishnah. Dr. Kaplan analyzes the passages in the Talmud which appear to indicate this and shows that they do not prove that R. Ashi compiled the Talmud. He demonstrates, on the contrary, that there are many statements given anonymously that contradict R. Ashi's known opinions, and that a portion of the Talmud, by no means inconsiderable, dates from a period after R. Ashi's death.

The theory that the author himself puts forth hinges on the distinction that he draws between Gemara and Talmud. Gemara, according to Dr. Kaplan, is a concise statement which records the final conclusion of a lengthy and intricate discussion; and Talmud is a broad term embracing "practically all the elements which enter the various discussions recorded in the Talmud". Not R. Ashi but the Saboraim compiled the Babylonian Talmud, the latter employing for this purpose the Gemara of the former which they rearranged to suit their plan. The Saboraim, moreover, did not confine themselves to R. Ashi's material but used that of other schools as well.

It is not likely that the last word has been said on this moot question in the history of Jewish literature. But subsequent studies will certainly have to reckon with the arguments presented in this book, the product of careful and mature scholarship.

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NEWS OF THE LODGES

B'nai B'rith Heads Visit Eastern Cities

PRESIDENT Alfred M. Cohen and Secretary Dr. I. M. Rubinow spoke to large and enthusiastic audiences in Rochester and Buffalo last month.

In the first-named city, Zerrubabel Lodge No. 53 was host at a dinner at Temple B'rith Kodesh in honor of the distinguished guests. President Cohen delivered an eloquent address, in which he surveyed 91 years of B'nai B'rith history and accomplishments. The audience was especially interested in the Order's present-day activities in behalf of world Jewry, and more particularly American Jewry, and applauded the President's thrilling account of the aims and accomplishments of the Anti-Defamation League, the Hillel Foundations, and A. Z. A.

Dr. Rubinow spoke on anti-Semitism here and abroad, and urged self-improvement among Jews as a contribution to Americanism.

The banquet served as the opening gun in Rochester's Wider Scope campaign for $2,000. Brother Joseph H. Biben, president of Zerrubabel Lodge, and toastmaster of the affair, appealed to the audience to support Wider Scope.

In Buffalo, the B'nai B'rith heads spoke at a meeting of Montefiore Lodge No. 70 in Temple Beth Zion.

"The purpose of the Order," declared President Cohen, "is to unite Jews in philanthrophy and patriotism and to defend the Jew against discrimination on the score of his being a Jew, inculcating in the rising generations of Jews a Jewish consciousness to the end that they may become better Jews, better men and better citizens."

Dr. Rubinow told the audience that Hitlerism is not a movement against Jews alone, but against everything modern civilization stands for — a movement against progress.

Benjamin D. Reisman, president of Montefiore Lodge, presided. President Cohen and Dr. Rubinow were guests of honor at a dinner attended by fifty prominent members of the Jewish community, prior to the meeting.

Aleph Klein and his trophy.

ERNEST KLEIN, a member of Los Angeles (Cal.) Chapter No. 43, is winner of the 1934 A. Z. A. international essay contest. Aleph Klein chose to write on "The Essence of the Talmud, by Akiba," and a very learned but interesting essay it is, complete with a bibliography.

"None," declared Aleph Klein in his essay, "can expect to know and understand Judaism as historically developed without knowing the Talmud. Although its authority is not by many longer respected as absolutely binding, it is a fact that Judaism still rests on a foundation laid in the Talmud."

* * *

EDGAR C. LEVEY, past president of District No. 4 and Member of the B'nai B'rith Hillel Foundation Commission, has been elected Great Junior Sagamore of the Improved Order of Red Men. He is the first Jew to have this honor conferred upon him in the more than one hundred years of the organization's history, In four years he will head the national body.

Ebn Ezra Pays Tribute to Louis Anfenger

IN a moving resolution, Ebn Ezra Lodge No. 47, St. Louis, paid tribute to the late Brother Louis E. Anfenger who, until his recent death, was the lodge's trustee and mentor of the women's auxiliary.

The lodge's executive committee has appointed Brother Julius Feist, past president and chairman of its anti-defamation committee, to take over Brother Anfenger's duties.

* * *

Wider Scope Helped by Small Community

THE superiority of joint campaigns for Jewish causes over individual drives is clearly shown in the Wider Scope record in Altoona, Pa. Altoona is a small city which has no B'nai B'rith lodge, yet during the last three months $300 was raised there for the Wider Scope through the Federation of Jewish Philanthropies, according to Harry Shapiro, Wider Scope Field Director.

In his recent letter enclosing the community's contribution to Wider Scope, Isaac Slutzker, president of the Altoona Federation, wrote: "It is always a source of much satisfaction to us to be able to make contributions to this most worthy cause and we trust that you will receive many more like ours which will enable you to carry on your splendid work."

* * *

MANHATTAN - WASHINGTON Lodge and its Auxiliary joined New York Lodge and its Auxiliary in an evening of fun recently, during which the famous humorist, Harry Hirschfield, was the star entertainer. Brother Meyer Plotz was chairman of the evening.

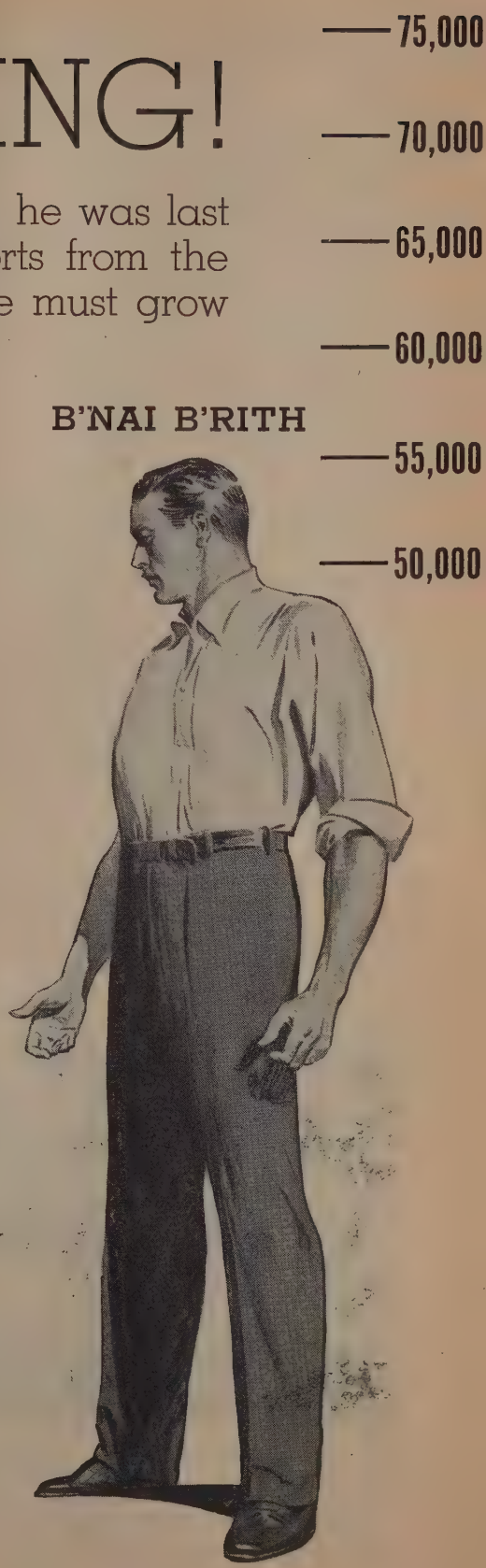
* * *

REHOBOTH Auxiliary No. 65, New York City, has started its season enthusiastically with a joint meeting with the men's lodge. Mrs. Ida Chariff, president, presided over the Forum Hour, and Morris L. Levine, Senator Lazarus Joseph, Mrs. Regie Newman, Miss Amy Lewis, Miss Frances Lemle, and Miss Henriette Rodin delivered short talks.

HE IS GROWING!

Mr. Ben B'rith is a head taller than he was last month. This is the result of first reports from the National Campaign Committee. But he must grow at a faster rate!

A bigger B'nai B'rith means a more stalwart champion of Jewish rights against the malignant forces pictured below. If every present member of the Order goes out and gets a member--only one member!--the goal will be surpassed! Don't let the next fellow bear your burden!



1500 Attend Cincinnati Initiation as President Cohen Is Presented With Menorah by Districts

FIFTEEN HUNDRED Cincinnatians attended the gala initiation of a class of 325 candidates into Cincinnati Lodge No. 4 at the glittering Hall of Mirrors in the Netherland Plaza Hotel on October 28. At this affair, special homage was paid to President Alfred M. Cohen in his own home city. Representatives of lodges in surrounding communities were present.

Edwin J. Schanfarber, of Columbus, National Chairman of the Alfred M. Cohen Membership Campaign, presented the Chief with a gorgeous hand-wrought Menorah on behalf of the seven American District Grand Lodges as a gift for his 75th birthday, which was celebrated October 19th. The Menorah was suitably inscribed for the occasion, and on each of the seven arms was engraved, in Hebrew, the corresponding word which is said during the ritual as the individual candles are lighted. These Hebrew words indicate the ideals of the Order, namely, Light, Justice, Peace, Benevolence, Brotherly Love, Harmony, and Truth. Inscribed around the base of the Menorah are the following words: "This seven-branch Menorah is presented by the seven American Districts of B'nai B'rith to Alfred M. Cohen on his 75th birthday as a testament of their love and affection, each District desiring to perpetually attest to the ideals of the Order inscribed on its branches." In a truly impressive and touching manner, President Cohen accepted the gift, and responded to Brother Schanfarber's greetings.

Louis J. Borinstein, Indianapolis, National Chairman of the B'nai B'rith Wider Scope Commission, was the principal speaker of the evening, and vividly and powerfully pointed out the place of B'nai B'rith in America today as the defender and champion of Jews.

* * *

FOUR PAGES

LAST MONTH the B'NAI B'RITH MAGAZINE published nearly seven pages of greetings to President Alfred M. Cohen on the occasion of his 75th birthday. Letters from leading Jewish and non-Jewish personages in this country and abroad were printed. But since that time, the President has been literally swamped with congratulatory greetings and best wishes from all over the world.

The other editors of the MAGAZINE had contemplated printing a complete list of names of those who had sent such greetings. But when they saw the amazing number of letters, telegrams, and cables, they realized that it would take four entire pages of the MAGAZINE *to list merely the names* of the senders, and the project was therefore abandoned.

On President Cohen's birthday, the entire staff at the National Office came in to congratulate him. Here he is at his desk, which is heaped high with congratulatory messages. Surrounding him are, left to right, Miss Doris Levine, Miss Sophie Zuritsky, Miss Frances Straus, Miss Audey Posner, Dr. I. M. Rubinow, Mrs. Albert M. Rothschild, Mrs. Elbert Greenberg, Mrs. Frieda Schreiber, Edward E. Grusd, Miss Miriam Fox, Miss Julia Ferber, Miss Jeanette Liebowitz, Miss Ida Ferber, Joe Wolfe, Joseph Herbach, and Herbert Benjamin. Miss Leah Wolf missing.

The beautiful Menorah presented to President Cohen for his 75th birthday by the seven American District Grand Lodges.

Both the Seven Arts Feature Syndicate and the Jewish Telegraphic Agency furnished their constituents with long accounts of President Cohen's life and accomplishments, and practically every Jewish weekly in the United States published not only these stories, but also special congratulatory editorials on October 19. It was one of the most splendid and spontaneous expressions of esteem and affection in the history of the Jewish press in this country.

On his birthday, President Cohen's family arranged a magnificent dinner in his honor at his home, to which his relatives and a few close friends were invited, and two days later his three children, Philip A. Cohen, Mrs. Sylvan Z. Rothschild, and Mrs. Louis Mann did the honors at a reception for him, also at the home. Outstanding leaders of the community, as well as innumerable other friends and humbler followers of the President, attended.

* * *

HARRY SHAPIRO, National Field Director of Wider Scope, was the principal speaker at a regular Sunday sevice for the Jewish inmates of Ohio Penitentiary recently, while he was in Columbus for the dedication ceremonies of the new B'nai B'rith Hillel Foundation house at Ohio State University.

ROTHER SAM POTOCSKY, of Toledo (O.) Lodge No. 183, died er an illness of less than two urs. He was prominent in the wish life of his city.

* * *

Brother and Mrs. Brin Tour Canada

unique tour of Canada and the west has recently been com-eted by Brother Arthur Brin, pres-ent of District No. 6, and Mrs. Brin, no is national president of the ouncil of Jewish Women. More an 500 persons attended a meeting r them in Winnipeg.

Brother Brin spoke on "Jewry eeting the Challenge," in which he alt with the growth and develop-ent of B'nai B'rith during the 91 ars of its existence. Mrs. Brin oke on the wok of the National ouncil of Jewish Women.

A special class of 10 boys was ini-ated into A. Z. A. by Brother Brin. he guests of honor were entertained ith a dinner preceding the meet-g.

* * *

ORE than 400 persons represent-ing different faiths attended a od will banquet in Austin, Tex., cently to celebrate the 60th anni-rsary of Hill City Lodge No. 241, e fifth anniversary of the B'nai rith Hillel Foundation at the Uni-rsity of Texas, the 60th anniver-ry of Temple Beth Israel, and the th anniversary of Joe Koen's presi-ncy of the Temple. Brother Koen a past president of Hill City Lodge. Among the chief speakers at the nquet were Rabbi Emil W. Leip-ger, president of District No. 7; abbi Henry Cohen of Galveston; abbi David Lefkowitz of Dallas; ttorney General James V. Allred; r. H. Y. Benedict, president of the niversity of Texas; Father Joseph cGuire, president of St. Edward's niversity; and Simon Frank, presi-nt of the Hillel Student Council. r. H. J. Ettlinger was general airman, and Rabbi Samuel Halevi aron, Director of the Foundation, astmaster.

* * *

A NEW B'nai B'rith Grand Lodge is foreshadowed with the forma-on of a lodge at Osijek, Jugoslavia the sixth in the country. It will known as Menorah Lodge. It is anned to establish a District Grand odge before the year is over, with eadquarters at Belgrade, the capital the country.

Famous Author Inducted Into Burlington Lodge

Ludwig Lewisohn

LUDWIG LEWISOHN, famous author of "The Island Within," "Israel," "The Last Days of Shylock," "Upstream," "Mid-Channel," etc., etc., is now a member of Joseph Frank Lodge No. 1109, Burlington, Vermont.

During the High Holidays this enterprising lodge staged an entertainment for the Jewish boys at the CCC at Fort Ethan Allen, Vt., 77 men were entertained.

* * *

B'nai B'rith Scholar is Honored in Germany

A special issue of the "Zeitschrift fur die Geschichte der Juden in Deutschland" has been published in honor of Professor Ismar Elbogen, of Berlin, prominent Ben B'rith and scholar, on the occasion of his 60th birthday.

Contributors include Selma Stern-Taubler, Max Freudenthal, Adolf Kober, Umberto Cassuto, Fritz Aronstein, Guido Kisch, and Luitpold Wallach.

* * *

MORE than 125 persons were present at the celebration of past presidents' night by Herzl Lodge No. 608, Houston, Tex. Fifteen past presidents attended, and had their "say."

A membership campaign to double its roster will soon be held by the lodge. On Dec. 2 the annual Chanukah Ball will take place, with proceeds going to Jewish institutions.

THE general committee of Women's District Grand Lodge No. 6 has decided to form junior groups throughout the District. Final arrangements will be made Nov. 18.

* * *

Tri-States Group Holds Successful Convention

MORE than 200 delegates and visitors, representing every lodge in the Tri-State Association of B'nai B'rith Lodges of Colorado, Wyoming, and New Mexico, heard Louis Kranitz, president of District No. 2, deliver a stirring address on the dangers of Nazism in this country at the banquet climaxing the recent 14th annual convention of the Association, held in Pueblo, Colo.

A round table discussion on "How Shall American Jewry Meet Subversive Movements?" featured the sessions. Governor Edwin C. Johnson of Colorado delivered an impressive address at the banquet, of which Benjamin F. Koperlik was toastmaster.

Robert Krouse, president of Colorado Springs Lodge No. 523, was named president of the Association; L. W. Ilfeld, president of J. E. Rosenwald Lodge No. 545, Las Vegas, N. M., vice-president; and Louis Ziman, Colorado Springs, secretary-treasurer. Brother Simon Heller, of Denver, past president of District No. 2, installed them.

* * *

HIGH praise for the B'nai B'rith social workers at the Mayo Clinic, Rochester, Minn., is contained in a letter just received by Arthur Brin, president of B'nai B'rith's District No. 6, who visited the hospital recently. It was written by N. Goldsmith, of the Municipal Department of Regina, Saskatchewan.

"While you are here on a visit to our city in behalf of B'nai B'rith," wrote Mr. Goldsmith, "I am taking the liberty of expressing my appreciation for services which are being rendered to patients at the Drs. Mayo Clinic in Rochester, Minn. I personally witnessed how the B'nai B'rith workers there, Miss Gordon and her assistant, Miss Shamblatt, were eager to assist every Jewish patient regardless of nationality who was in need of assistance. I feel personally indebted to B'nai B'rith for this opportunity you are offering to poor sick people there. This is one strong reason that induces me to become a member of B'nai B'rith, which is a national institution worthy of general support."

Alfred M. Cohen Campaign

(*Continued from page* 55)

bound to be a success, since it was started with an address by the President of the Order, who was there recently. Benj. D. Reisman is chairman. During the first three days of the drive, 107 new members were gained.

In Columbus—"the heart of Ohio"—lives one of the busiest men in America today. His name is Justin L. Sillman, and he is District No. 2's first vice president who is in charge of the District campaign. He reports that the response throughout the District has exceeded his fondest expectations.

Way down south in Dixie—in District No. 5—membership efforts will be centered around Baltimore, where Emil Lange will conduct the campaign. Edwin L. Levy, District secretary, spoke in Atlanta recently to an enthusiastic audience.

Denver (Colo.) Lodge No. 171 started its campaign with a fast-moving program and will end it with a banquet. Two divisions of workers are fighting for prizes; Samuel S. Ginsberg heads one division, Isadore Greenblatt, the other. There are more than 2,000 eligible prospects in Denver, and every one is going to be contacted.

They Are Busy in California!

It's hard to beat the enthusiasts on the West Coast, and so we return to them again. This is what is going on out there practically every night: San Francisco Lodge signs up 54; Cedars of Lebanon Lodge (Los Angeles) initiates 49; Huntington Park Lodge puts through 29; Los Angeles Lodge gets 50 more; Friendship Lodge initiates 9; Boris D. Bogen Lodge, 44; Santa Monica, 10; etc., etc. District No. 4 has arranged for a coast-wide radio hook-up on Columbia for addresses by Brother Rickles, Blumberg, and Judge Golden. In Sacramento, David Lubin Lodge No. 37 already has 65% of those eligible in the lodge; now it is planning to get 100% of them.

Sam Schloss Lodge No. 35, Memphis, Tenn., has a well-deserved reputation in B'nai B'rith. Its membership campaign is in full swing. It started when Rabbi H. W. Ettelson devoted part of a recent sermon to President Cohen. Rabbi Morris N. Taxon devoted an entire Friday evening service to Sam Schloss Lodge; the members conducted the services and the sermon, which was dedicated to President Cohen.

Brother M. N. Dannenbaum, chairman of District No. 7's campaign, reports that the Houston (Tex.) lodges have an excellent chance to double their membership. Galveston (Tex.) has already initiated one class and will induct others in the near future.

"At least 200 new members in Portland, Ore." It is P. Allen Rickles speaking, and he knows what he is talking about. He addressed fifty members of the campaign committee, headed by the able Brother Cantor.

Charles Horowitz of New York City, first vice president of District No. 1, is membership chairman for his District, which is working hard for success. Requests for B'nai B'rith literature from the East have been very heavy, indicating strong interest in the campaign. In New York City the drive will be conducted by the Metropolitan Conference of B'nai B'rith Lodges.

B. F. Peixotto

(*Continued from page* 51)

for the election of Douglas over Abraham Lincoln in the epoch-making Presidential campaign of 1860.

But Peixotto was to win his greatest fame as the champion of the cause of his persecuted co-religionists. From early youth the plight of his downtrodden fellow-Jews in Europe had stirred him deeply. At the meetings of the various Jewish societies which he attended his voice resounded in their behalf. His intellectual powers, eloquence and force of moral character soon brought him recognition as a leader of American Jewry, and when he was only 29, the thriving Order of B'nai B'rith chose him as its Grand Saar, the title given the head of the Order prior to the adoption of its present constitution. Through his energy, aggressiveness and resourcefulness the membership of the Order rose from 4,000 to 12,000. He became the moving spirit in the founding of the B'nai B'rith Orphanage in Cleveland. And like a vigilant sentinel he fought with tact and dignity against the manifestations of anti-Jewish discrimination which constantly arose.

Suddenly, in June of 1870, the whole civilized world stood appalled at the reports of the frightful atrocities inflicted upon the defenseless Jews of Roumania.

Peixotto's term as Grand Saar of B'nai B'rith had in the meantime expired. He had moved to San Francisco to launch a successful career at the bar. He had maried Hanna Strauss, of Louisville, Kentucky. He was then in the prime of his life enjoying the comforts of a fine home a large and loving family and professional success. But with his humane instincts challenged by the sufferings of 250,000 fellow-Jews across the sea he eagerly signified his readiness to sacrifice all to champion their cause. Crushed with pity, but ablaze with wrath, he sprang to the leadership in the struggle for the rights of the oppressed of his race. He offered to give up his home in this land of liberty and hope and go to Roumania—a veritable exile in a land of despotism and racial hatred.

B'nai B'rith appealed to President Grant to appoint Peixotto as consul at Bucharest, the Order undertaking to pay all expenses.

The United States carried on practically no commerce with Roumania at the time, but solely for the humanitarian purpose of protecting the unfortunate Jews of that land, President Grant consented to commission Peixotto as consul general to Roumania. It was an appointment unique in American diplomatic history. The letter of credence which the President handed to Consul Peixotto concluded with the significant words "The United States, knowing no distinction of her own citizens on account of religion or nationality naturally believes in a civilization the world over which will secure the same universal views."

Peixotto's arrival in Bucharest caused a great stir. A Jew as the official representative of a great power created no end of uneasiness in the ranks of the anti-Semites. But the latter's victims acclaimed him as a veritable Messiah and celebrated his coming as a Jewish holiday.

Consul Peixotto immediately contacted Prince Charles of Roumania and at once a warm friendship arose between the two which aided the American greatly in stemming the tide of anti-Jewish excesses and preventing the enactment of new hostile legislation. But he found the lot of the Jews deplorable past all words.

The American's vigilance, tact, skillful diplomacy and eloquent appeals created a new sympathy and new humane sentiments for the downtrodden Jews, with the result that during his eventful sojourn o

x years in Roumania only the riots Ismail and Bessarabia marred the aceful existence of his unfortunate religionists who heretofore could ope for naught but the miserable ght to die. He urged them to unite id to stand up for their basic ghts and in self-defense to pro- ct themselves with fire-arms when ecessary. He sought to replace the ietto badge of subservience and oral cowardice with hope and for- ude. He founded the Order of on among the Roumanian Kehil- hs—an Order with the same aims id purposes as B'nai B'rith—and it came a power in the subsequent nelioration of the conditions of e Jews in the principality. In time is Order became the nucleus of nai B'rith District No. 9.

Unceasingly, Consul Peixotto con- nued his efforts in behalf of his eople. His facile pen, the force of s personal magnetism and his con- ant intimate contact and exchange correspondence with European hilanthropists, publicists and states- en ultimately resulted in the call- g of the Conference of Brussels and e succeeding Berlin Congress of 78. Peixotto, as the American del- gate to the Brussels Conference, suc- eeded in committing his French, ritish, and German confrerees to the roposal of Benjamin Disraeli, that oumania should receive recognition a sovereign state only upon the xpress condition that she guarantee qual civil and political rights to her ews. With the insertion of this pro- sion in the treaty, Peixotto's work as done.

In the meantime he had been ten- ered the appointment as United tates counsel-general at St. Peters- urg, but the czar's henchmen, eeped in medieval barbarism, spon- ors of the infamous May laws and e bloody outbreaks following, ould not bear to have a foreigner eddle in the "well-being of their ear Jewish subjects." President utherford B. Hayes thereupon chose eixotto as consul at Lyons, France; id with a skill and intelligence rely found in the consular service e filled this post under Presidents ayes, Garfield, and Arthur.

He returned to New York in 1885 resume the practice of law. But this throbbing center of Jewish fe the problems of his people ould not let him rest. He founded id edited the "Menorah," a month- magazine devoted to the best ought and broadest and most hu- ane principles of Jews and Juda- ism. It was the forerunner to the B'nai B'rith Magazine. American Jewry acclaimed him as a leader. Invitations to deliver addresses poured in from all sections of the land. The Hebrew Technical Institute and Temple Israel, New York, claimed him as trustee. With Simon Wolf and Julius Bien he formed a B'nai B'rith Triumverate which became responsible for the broadening of the scope of activities of the Order and the founding of several B'nai B'rith lodges in Continental Europe.

When death claimed him in New York in 1890, world Jewry mourned the loss of a great and militantly fearless leader.

It is a unique coincidence that the centenary of the birth of this noble scion of heroic Spanish martyrs—whose own life was dedicated to the defense of his fellow Jews against a fate as cruel as befell his forefathers — should occur in the midst of the geatest Jewish tragedy in all our soul-stirring history since the Spanish expulsion. But it is a fortunate coincidence. For his eventful life preaches a timely lesson. The world will respect only those who respect themselves, he believed. He therefore urged his people to earn strength and self-respect through unity of action, and through an intense and dignified affirmation of their Jewish selves, faith, culture and history.

Moses Montefiore

(*Continued from page* 53)

assumed the role of world Jewish champion.

Upon his return to England he plunged into the struggle being waged by British Jewry to obtain full political and civil rights. In 1837, 21 years before Jewish parliamentary disabilities were removed, Montefiore was elected sheriff of London, the second Jew to hold that office. It was Montefiore who welcomed Queen Victoria on her first visit to London. Later she knighted him. It was his election to the presidency of the Board of Jewish Deputies in 1835, an office he retained for 39 years, that really marked the beginning of his long and effective leadership in Jewish affairs. When British Jewry won the right to a seat in Parliament, Montefiore was suggested as the first Jewish member, but the honor ultimately went to his nephew, Lionel Rothschild. It was Montefiore who devised the plan for making the Board of Deputies the accredited spokesman of British Jewry by admitting delegates from every Jewish organization desiring the privilege of being represented.

His most notable achievement was in connection with the Damascus Affair. In 1840, the disappearance of a Catholic monk was converted into a blood ritual tale. After months of delicate negotiations with Mehemet Ali, governor of Syria, Montefiore succeeded in winning the release of the surviving prisoners and the issuance of a firman from Sultan Abdul Mejid pronouncing ritual murder a base libel on the Jewish people and confirming the inviolability of Jewish persons and property in the Ottoman Empire. Several Jewish communities created special Purims in honor of Montefiore's triumph, which was the first of many which grew not so much out of any innate greatness as out of his ability to charm and sway all with whom he came in contact by his personality and great heart. (Wherever he went whole towns turned out to greet him as a deliverer. Women fought for the privilege of having children touch his cloak.) When the Pasha of Egypt sent his son to London he entrusted him to Sir Moses's care. Two Czars regarded him as a trusted friend. The Sultan of Turkey rendered him royal honors. Queen Victoria, Louis Napoleon, Metternich, Isabella of Spain and Charles of Roumania listened with respect and admiration to this champion of the rights of man. On his hundredth birthday he was hailed as a citizen of the world, and people everywhere, regardless of race or creed, rose up and called him blessed.

In 1846 the threatened re-issue in Russia of an imperial ukase first promulgated in 1844 ordering the withdrawal of all Jews from within fifty versts of the German and Austrian frontiers caused Montefiore to travel to St. Petersburgh where he interviewed the Czar and succeeded in having the decree rescinded. The famous Mortara Case of 1859, brought Montefiore to the gates of the Vatican itself in defense of his people. This *cause celebre* grew out of the secret baptizing of a Jewish child by his nurse who stole the boy from its mother. Cardinal Antonelli, in the name of the Pope, refused to give up the boy who became a priest, despite the pleas from almost every ruler in the world. Although Pope Pius IX was the only

one among many who refused Montefiore an audience, three years after the doors of the Vatican closed against him he showed his real humanitarianism. When the Roman Catholics of Syria were threatened with extermination by the Moslem Druses, Montefiore was the first to waken the world to the need for action and the measures he instituted checked the disturbances. Out of the Mortara Case grew the Alliance Israelite Universelle of which Montefiore was a founder.

As a travelling ambassador of the Jewish people Montefiore went to Constantinople in 1863 to obtain from Sultan Abdul Aiz confirmation of his predecessor's decrees in favor of the Jews, to Morocco in 1864 to combat an anti-Semitic outbreak, to Syria in 1865 to relieve distress resulting from a locust plague and cholera epidemic and to Bucharest in 1867 to plead with Prince Charles of Roumania in behalf of the persecuted Jews of that country. On the eve of his seventieth birthday, Sir Moses was deputized by British Jewry to present to Czar Alexander II of Russia its congratulations on the bicentennial of Peter the Great. Montefiore was received by the Czar with great honors at the Winter Palace and later made a tour of Russia at the Czar's behest to study the situation of the Jewish population. Although he was 97 when the Russian pogroms of 1880-82 broke out, Montefiore was with difficulty restrained from making a third trip to Russia.

Perhaps his greatest achievement was his devoted efforts for the resettlement of the Jews in Palestine and the betterment of conditions for those already there. While his interest in the regeneration of Palestine sprang from his religious zeal, it was stimulated by the sight and study of the distress he found there on his visits in 1828, 1849, 1855, 1857, 1866 and 1875. Montefiore was the first west European Jew to enter into negotiations for the purchase of large tracts of land for Jewish colonization in Palestine. It was he who won from the Sultan of Turkey the privilege for the Jews to worship freely at the Wailing Wall. Thrice he appealed in vain to the Jewish authorities in Palestine to suggest means of improving economic conditions. In his detailed reports of his last visit to Palestine, made when he was 91, he offered numerous recommendations which ultimately proved of tremendous practical value.

When the modern colonization effort began in Palestine in 1881 it found a sound basis in the undertakings established a generation before by Montefiore. From his own fortune he endowed hospitals and almshouses, planted vineyards and the first orange groves, set on foot industrial enterprises, financed new colonies, built synagogues and tombs, organized loan funds, founded factories and technical schools, laid the groundwork for the first Jewish settlement outside the gates of Jerusalem, spent huge sums improving the water supply, encouraged nascent agricultural developments and maintained orphanages and religious institutions. During three of his visits he addressed lengthy questionnaires to Jewish notables in every community asking for their opinion on the best way of ameliorating the lot of Palestinian Jews either by agricultural or mechanical work or business enterprise. The great variety of conflicting replies and information discouraged even Montefiore and nothing came of his ambitious plans.

Montefiore was in close touch with the earliest Zionists. Unlike Herzl, who came as a deliverer from bondage through independent Jewish international and political action, Montefiore belonged to that school of Jewish thought which believed in the efficacy of philanthropy and education as the solution for all or most Jewish problems. He was probably the greatest of the type known as *shtadlan* — the wealthy Jew who comes to the rescue of his brethren and by his influence delivers them in time of need. Religiously and socially he was Jewish, but politically and patriotically he was English without being really great in either respect. All honors conferred upon him during his travels in behalf of his people were not only marks of his personal worth but intended as signs of good will to his people. In Paris, St. Petersburg, Constantinople, Bucharest, Damascus, Cairo, Morocco and Vienna he was received as the representative of the Jews who, on their part, encircled his name and figure during his lifetime with a halo of legend and romance.

JEWISH CALENDAR

5695-1934

1st Day of Channukkah	Sun.,	Dec. 2
Rosh Chodesh Tebeth	Fri.,	Dec. 7
Fast of Tebeth	Sun.,	Dec. 16

1935

Rosh Chodesh Shevat	Sat.,	Jan. 5
*Rosh Chodesh Adar	Mon.,	Feb. 4
*Adar Sheni	Weds.,	Mar. 6
Fast of Esther	Mon.,	Mar. 18
Purim	Tues.,	Mar. 19
Rosh Chodesh Nisan	Thurs.,	Apr. 4
1st Day of Passover	Thurs.,	Apr. 18
*Rosh Chodesh Iyar	Sat.,	May 4
Lag B'Omer	Tues.,	May 21
Rosh Chodesh Sivan	Sun.,	June 2
Shavuoth	Fri.,	June 7
	Sat.,	June 8
*Rosh Chodesh Tammuz	Tues.,	July 2
Fast of Tammuz	Thurs.,	July 17
Rosh Chodesh Ab	Weds.,	July 31
Tisha B'Ab	Thurs.,	Aug. 8
*Rosh Chodesh Elul	Fri.,	Aug. 30

*Rosh Chodesh also observed previous day.

Judicial System of Palestine

(*Continued from page* 52)

court for the Supreme and inferior courts, but not for the Religious Courts.

The salaries of the Supreme Court judges vary in accordance with their official status in the court. The Chief Justice receives approximately $10,000 per year; the senior British judge from $7,500 to $9,000 a year; the junior British judge, from $5,000 to $7,000 a year; and the four native judges, approximately $4,000 a year.

The Court of Appeals, one of the two subdivisions of the Supreme Court, sits as an appellate tribunal upon issues determined by and appealed from the District Courts and the Land Courts. Three judges sit in this court, the presiding judge being always British. On appeals of criminal assize, where the penalty is death, five judges sit.

The High Court of Justice, the remaining division of the Supreme Court, has original jurisdiction in equitable matters and in the issuance of the prerogative writs. Ordinarily two judges sit in this court, though in special cases, three. The equitable jurisdiction extends to all Equity matters save specific performance which is prohibited under the law of Palestine. The doctrines applicable to equitable matters are those selfsame doctrines which are in force in England, and are applied by the High Court of Justice, only insofar as these doctrines are not inconsistent with, derogatory, or repugnant to, the Ottoman Code, Palestinian Law, or the customs of Palestine. The writs issuing out of this court are: Habeas Corpus, Mandamus, and Certiorari. There is no writ of Quo Warranto in Palestine. This court is also vested with the power to grant injunction in cases calling for immediate equitable relief.

Our Readers Have Their Say

(Note: Letters from our readers are not necessarily printed in full. Our aim is to convey the substance of the thought expressed in the communications. Moreover, for the sake of clarity, we take the liberty of editing letters which we publish. We invite inquiries on matters of a public nature and will be glad to answer them whenever possible.—Editor.)

OR ANTI-NAZI WORK

ditors, B'nai B'rith Magazine:

Although I am a small wage-earner try- g to fulfill my duties as a Jew to the arious drives for Jewish relief, neverthe- ss I take pleasure in forwarding you a ieck for five dollars towards the com- tting of Nazi anti-Semitism. I am deep- appreciative of the service rendered in e interest of Jews the world over by dges of B'nai B'rith.

Hawesville, Ky. ABRAHAM ROSENBLATT.

* * *

POLISH CONSUL EXPLAINS

ditors, B'nai B'rith Magazine:

The October issue of the B'NAI B'RITH AGAZINE published an item and an edi- rial concerning the declaration of Mr. oseph Beck, Foreign Minister of Poland, connection with the proposal for the eneralization of minority protection, sub- itted to the League of Nations by the olish delegation.

It is not my desire to discuss the veracity the news item or editorial opinions oiced by you on this subject. My pur- ose is to present the position of the Gov- nment of Poland, in so far as it might any way affect Jewish citizens of the epublic.

The decision of the Polish Government not co-operate further with interna- onal organizations in the matter of super- sion of application by Poland of the rinciple of just and equal minority treat- ent, has no connection whatever with the tual interests of minorities. These in- rests are and will be protected by the onstitution of the Republic of Poland, d other basic Polish laws, which guar- ntee freedom of cultural development and uality of treatment to racial, religious, d linguistic minorities. Poland, how- er, is unwilling to continue to accept pervision from States which are not emselves bound by any guarantees of eatment of minorities residing in those tates. This system of supervision does ot correspond with the aims and spirit the Treaty. The minorities did not de- ve any real benefits out of international rotection of their rights, whereas the stem has served on numerous occasions a means of slanderous propaganda. or, orse than that, as a means of political essure by States not bound by minorities' eaties, but making use of their preroga- ves of control over other States. Such a uation could not exist without destroying e moral basis on which the League of ations was formed in 1919.

General concensus of Jewish public opin- n in Poland, as voiced by the Jewish ess there, shows that Jewish citizens of e Republic join with their Polish fellow- tizens in loyal support of this stand of eir Government.

Pittsburgh, Pa. J. MATUSINSKI,
Consul of Poland.

"A HIGH-WATER MARK"

Editors, B'nai B'rith Magazine:

May I be permitted to congratulate you on the high standard achieved by your Magazine. It is indeed an enterprise worthy of B'nai B'rith, and represents a high-water mark in the history of sane and intelligent Anglo-Jewish journalism, unhampered by complexes or phobias.

CLARENCE R. GROSS.

Prevost, Can.

* * *

ABOUT THE RICARDOS

Editors, B'nai B'rith Magazine:

I have read with great interest the contribution by Dr. Cecil Roth, "If England Had an Aryan Test" in the June issue of your valued Magazine. As a grandson of a David Ricardo, a kinsman of the illustrious political economist of the same name, I must take exception to his statement that the Ricardo family was among those who by secession were "lost" to the Spanish and Portuguese community in London. True it is that most of the children of Abraham Israel Ricardo (1733 to 1812) "married into" or embraced the dominant faith, but there are a number of the descendants of his father, Joseph Israel Ricardo (1702 to 1762) who are still professing Jews, now members of the Liberal Jewish Synagogue, and a still larger number of the descendants of his grand-uncle, Daniel Israel Ricardo (1664 to 1733) who not only are professing Jews, but are either Yehudim or Congregantes of the Ancient Synagogue in Bevis Marks, and one of them, the undersigned, has the honor to be one of the Elders of the Congregation.

Dr. Roth, in his contribution, has perpetuated the error contained in the note to a paper by the late Mr. Israel Solomons of London, entitled "Lord George's Conversion to Judaism" (vol. 7, Transactions of the Jewish Historical Society of England, p. 242) where he says: "Abraham Israel Ricardo in 1781 held office of Parnas in the Ancient Synagogue in Bevis Marks, the very year that Lord George was tried for high treason for inciting the riots." Abraham Israel Ricardo never held office as Parnas. He was elected to the office in 1780, but like Isaac D'Israeli he declined to serve. That he was a man of marked financial ability and held honored office in the Synagogue there can be no doubt. Picciotto in his "Sketches" states:

"Nearly every year a vote of thanks was awarded him by the Congregational Electors for the care and zeal with which he filled the office of financial adviser in connection with the Congregational funds", and I find in the Synagogue minute books under date 13th October 1779 that a special vote of thanks was passed by the Elders to Abraham Israel Ricardo for his services in connection with Backwardations in which he and other Elders had interested themselves.

While from some of the branches of the family tree of David, son of Daniel Ricardo (1580 to 1660) who in the early days of the seventeenth century migrated from Leghorn to Amsterdam, there hang English ducal coronets, Field-marshals' batons and Admirals' flags, from others is descended a line of distinguished Hazanim, Ministers and scholars, still staunch in the faith of their fathers, serving Sefardic communities in various part of the world, among them—to name only one—the Ab Beth Din of the Amsterdam community of today, Dr. Benjamin Israel Ricardo.

J. N. NABARRO.

London, England.

* * *

MAN LIKES WOMEN'S ISSUE

Editors, B'nai B'rith Magazine:

I highly value your July issue for its contents, but I am particularly anxious to express my appreciation for your June (women's auxiliaries) issue. I cannot refrain from praising these worthy ladies. Give us more about them. In addition I would like to express my personal good wishes and blessings to Mrs. Rebekah Kohut for her exemplary contribution, which is a true inspiration to all.

MAX GORFINE.

Columbus, O.

* * *

DENIES FASCISM IN BULGARIA

Editors, B'nai B'rith Magazine:

I wish to point out several errors in Bernard Postal's article "Colored Shirts on Parade" in your July issue. He said that the Fascists have gained power in Bulgaria, which does not correspond to reality, as the actual regime has nothing to do with Fascists. He claims that the Club Zweno was "long the center of Bulgarian Fascism.' Zweno, when it existed (it doesn't any more) was a non-political organization without any Fascist tendency. As a matter of fact, our co-religionists were among those heading it. Postal writes: "The Bulgarian National Socialists supported the Fascist putsch." Thi did not ocur at all. And finally, former Premier Alexander Zankoff is not and has never been a Bulgarian Nazi leader, as Mr. Postal calls him.

ABRAHAM S. AFTALION.

Sofia, Bulgaria.

* * *

LIKED AUG.-SEPT. ISSUE

Editors, B'nai B'rith Magazine:

Several times I have attempted to write and tell you how much I enjoy reading your MAGAZINE, and as often I give it up. But your issue for August-September impressed me so much that I am simply compelled to tell you that never before have I read any magazine that impressed me or gave me so much valuable information as contained in that issue.

McKeesport, Pa. A. M. AMPER.

None of His Business

GOLDBERG was strolling down the street one day when he espied what he thought was the familiar figure of an old crony of his. Quickening his steps, he came up to the man and slapped him heartily on the back. To his amazement and confusion he then saw that he had greeted an utter stranger.

"Oh, I beg your pardon," he said apologetically. "I thought you were an old friend of mine, Levy by name."

The stranger recovered his wind and replied with considerable heat: "And supposing I were Levy, do you have to hit me so hard?"

"What do you care," retorted Goldberg, "How hard I hit Levy?"

* * *

Good Enough

MYRON was laughing at his little brother Joe, and chiding him because he had such short legs.

"But why should my legs be any longer?" finally cried little Joe in desperation. "Both of them reach the floor, don't they?"

* * *

A Poor Customer

EVELYN went shopping for a Kolinsky coat. Entering a small department store, she asked the manager:

"Do you sell Kolinsky?"

"No," he answered, "But we have him on our books."

* * *

His Character Was Sterling

MILTON GOLDFOGEL made a fortune over-night, as it were. Walking proudly down the avenue the next day, he was stopped by an old friend.

"Hello, Milton," cried the friend enthusiastically. "I'm glad I ran into you. I hear you are rich now. How about lending me ten dollars?"

"No," said Milton firmly.

The friend sighed.

"Well," he said, "I'll say this for you, Milton—success hasn't changed you any."

* * *

There's a Difference

A wealthy man once came to a rabbi, and complained about his son-in-law.

"All day long," grumbled the worldly man, "my son-in-law does nothing but read, study, and pray. Something will have to be done about it."

"I see nothing wrong in that," the rabbi protested mildly. "I do the very same thing."

"Yes," the irate father-in-law agreed, "but that fool, my son-in-law, takes it seriously!"

* * *

He Was Right

WHEN the new rabbi arrived in the small community, each housewife tried to outdo the other in entertaining him, and especially his palate. A rumor spread that the new rabbi was very fond of *creplach*, and accordingly he was regaled with this delicacy wherever he went.

On Friday night he was dining at the home of the president of his now congregation. The president's wife, anxious that her *creplach* should please, was dismayed to see the rabbi push them away without tasting them.

"What's the matter?" she cried. "Aren't you going to eat the *cr* lach?"

The rabbi flushed, and said he di not know the proper *brocha* to r cite. His host expressed amaz ment that a rabbi should not kno such a thing.

"Well," answered the rabb bravely, "I know the proper praye for that which grows in the groun and the proper prayer for that whic grows on trees, but *creplach* ar now growing out of my very throa and I confess I do not know th proper *brocha* for that!"

STRANGE as it seems, our loyal contributors are again falling by the wayside when it comes to contributing to this Page. Come, come, let's do something about this. In every B'nai B'rith lodge there are jokesters who keep the crowd entertained after the meeting. Send those stories to us! We want all the jokes that are fit to print. Jews are noted for their humor, so remember that you as a Jew have a reputation to uphold. Every person whose stories are accepted will be awarded a new book. Here are the winners this month: Mrs. Barney Sadovsky, San Antonio, Tex.; Mrs. Anne Manello, Youngstown, O.; Miss Rose A. Soffer, St. Louis, Mo.; Angelo Cohn, Minneapolis, Minn., and Sol. Sachnin, El Paso, Tex.

Among Our Contributors

DR. H. L. LURIE is Director of the Bureau of Jewish Social Research, New York.

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